The Book Zechariah
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The post-exile prophets are **Zechariah, Haggai, and Malachi**, who authored the final three books of the Old Testament. Their prophetic ministry began around 520 BC, following the 70-year Babylonian captivity, and preceded a 400-year period of divine silence before the birth of Jesus Christ. Their message was explicitly directed at the small minority of the Jewish nation who chose to return to Jerusalem to rebuild the temple, rather than the vast majority who opted to remain comfortably in Babylon or scatter to other cities.
Based on the provided text, the discussion of the post-exile prophets centres on several core themes:
Typological Significance of the Temple Rebuilding The immediate historical backdrop for these prophets was the rebuilding of the temple in Jerusalem, a project that had been halted for 16 years due to Samaritan opposition. A strong typological parallel from this history: just as the Israelites had to endure a 16-year delay before the physical temple was completed, this delay foreshadows the current "Church age"—a 2,000-year period of waiting. Because the Jewish nation rejected Christ at His first coming, the literal kingdom was postponed, and God is currently building an invisible, spiritual temple in heaven comprised of the Church.
A Call to Repentance Amidst Empty Religion A primary focus of Zechariah, Haggai, and Malachi was a renewed call to repentance. They warned the returning remnant not to repeat the stubborn sins of their ancestors, who had ignored the warnings of earlier prophets. The author points out that many of the exiles who returned to build the temple were merely religious rather than true believers. Instead of returning with a pure faith, they brought back a religious framework developed during their captivity in Babylon (the Talmud), which modified God's original laws to suit their preferences. Consequently, their temple-building was often coupled with an unbelieving heart and a self-invented religious zeal that actually steered them away from receiving Christ.
Continuity with the Major Prophets A vital purpose of the post-exile prophets was to reignite and confirm the older promises made by the Major Prophets, such as Isaiah, Jeremiah, and Ezekiel. By echoing these earlier messages, Zechariah and his contemporaries stressed that the grand, historical prophecies of restoration were still in the making and had not been fully realised simply because a small group had returned from exile.
Eschatological and Multiple Fulfillments The author strongly refutes the common modern Christian belief that the prophecies of Zechariah, Haggai, and Malachi are "done and dusted" or were completely fulfilled at Christ's first coming. Instead, their messages feature dual or triple

fulfillments. While their words offered immediate encouragement for the temple era, they primarily serve as prophetic shadows pointing to the distant future: the end of Daniel's 70th week, the Day of the Lord, and Christ's ultimate return to the Mount of Olives to establish the Millennium. Ultimately, the post-exile prophets weave a rich tapestry that highlights the transition from the old covenant of law, judgment, and exile, to the new covenant of grace, resurrection, and eternal restoration through Christ

Zechariah 1:1 - 6
In the 8th month of Darius' 2nd year as king, the Lord spoke his word to the prophet Zechariah, who was the son of Berechiah and the grandson of Iddo. He said, 2‘the Lord was very angry with your ancestors. 3Tell the people, this is what the Lord of Armies says: Return to me, declares the Lord of Armies, and I will return to you, says the Lord of Armies. 4 Don't be like your ancestors, who heard the earlier prophets preach to them; 'this is what the Lord of Armies says: Turn from your evil ways and your evil deeds. But they didn't listen or pay attention to me, declares the Lord. 5 Your ancestors-where are they now? And the prophets-are they still alive? 6 Didn't my warnings and my laws, which I've commanded my servants the prophets to preach, finally catch up with your ancestors? Then your ancestors turned away from their sins and said, the Lord of Armies has done to us what he had planned to do. He has dealt with us as our ways and deeds deserve.

Introduction to the Book of Zechariah
It is an introduction to the Book of Zechariah before the night visions commenced. The Book can easily be divided into two: Firstly, we have the night visions. Secondly, the prophecies speak of the end times. Zechariah had eight night visions. It seems as if he had all the visions in one night, but we are not sure. The first and the eighth visions bear a strong resemblance to each other, while the others are in pairs. The first of the night visions commences in verse 7.
More importantly, we need to acquaint ourselves with the prophet Zechariah. We are not unduly concerned about his character, but we need to know when in Israel’s history he appeared, and what was the backdrop of his time. This is simple, as we are told his prophecies commenced in the second year of King Darius, and to most Christians it will be pointless as they are not familiar with the times of the Bible.
To be exact, it was 520 BC, halfway between the times of King David and Jesus Christ. By then, the greatest part of Israel’s history had lapsed, as part of Israel did return from the Babylonian captivity. We are in the post-exile period, and the three prophets—namely Zechariah, Malachi, and Haggai—are known as the post-exile prophets. They are the last three Books of the Old Testament, and since they were written, there was a relative quiet period lasting 400 years, until our Lord was born in Bethlehem. Throughout that time, God did not speak to Israel, and it

equals our time, as today God is also silent. The three prophets lived in a time when God did not communicate to them for 70 years, after being scattered in the Babylonian captivity.
The prophets spoke to the Jewish nation who returned from the Babylonian captivity to settle in Jerusalem. It is relevant to note the message was focused on those who did return from Babylon to settle in Israel, and not to those who chose to remain in Babylon. They had the freedom to return to Jerusalem in 536 BC, but they chose not to rebuild the temple. The Persians funded the rebuilding of their temple.
They encouraged Judaism, and sent Ezra to teach the Jews the Word of God, which must have been neglected during the Babylonian Exile. During his first year as king of Persia,
in 538 BC, Cyrus issued an edict allowing the Jews to return from Babylon to Jerusalem to rebuild the city and the temple. Ezra 1:1–4.
The altar was restored, and the foundation of the temple was probably restored sometime in 537 BC. There was a great delay, and the reason was the Samaritan opposition, who brought the construction to a halt in 536 BC. Ezra 4:24. It says then the work on the house of God discontinued in Jerusalem and it ceased until the second year of the reign of Darius king of Persia.
They prevented the building of the temple for 16 years, until 520 BC. The Samaritans wanted to help the Jewish people to rebuild the temple, but the Jewish nation refused the help of the ten tribes of Israel. That is no coincidence, as during our time we are faced with a very similar backdrop.
With this history, God tries to picture the Church or the time of our waiting. We as the Church do picture the 16 years, as it sheds light on our 2000 years of waiting. During our time, the temple is not rebuilt in Jerusalem but rather the temple is built in heaven, and Christ is the chief Cornerstone.
The temple should have been built, or the Jewish nation should have accepted Christ after His resurrection, but they refused Him. With Christ’s first coming to earth, the kingdom should have commenced when the Apostle Peter preached to the Jewish nation on the day of Pentecost, but since they refused Him, the kingdom or the building of the temple on earth was postponed. They had to learn to be patient or to wait until the 16 years lapsed or the 2000 years, the time of the Church.
The temple is not on earth, but it is built in heaven as we are part of Christ’s temple. The Samaritans are a clear picture of the Church today, reckoned as the ten tribes of Israel from which the Church is formed. The kingdom should have commenced, but it didn’t. In the second year of the reign of Darius king of Persia, or 520 BC, the second decree was given and then the temple was finally rebuilt, and that is the setting of the last three prophets—namely Haggai, Zechariah, and Malachi. The three prophets spoke to the Jewish nation who returned from the Babylonian captivity, and their message can also be relayed to the distant future when God’s temple is again erected in Jerusalem. Indeed, the temple was

rebuilt by the men returning from the Babylonian captivity, and today by the Church as we are the invisible temple in heaven. Later, during the Millennium, another temple will be built once Satan is tied in the abyss. It's necessary, and we need to understand that the prophecies do address various eras, and we must not be tempted into thinking all their prophecies were fulfilled before Christ came to earth. Many think their message is done and dusted, and it has no bearing for the future. That is the reason why the last three Books of the Old Testament are so easily misunderstood. The backdrop of the last three prophets and the difficult times they endured do bear a resemblance to the future, to the time at the end of Daniel's 70th week or the day of the Lord. Once Christ appears, He will pave the way to the new covenant and reborn Israel will enter the Millennium; and after the 'last day', a total new creation will commence on earth.

That is the main thrust of all three post-exile prophets. Throughout the time of the three prophets, the Lord did invite the people to repent, and there will be a similar message to all the people in Jerusalem before the day of the Lord. The people of Israel were called to repentance before Christ's first coming to earth, and the same message will never change. A part of the people returned to Jerusalem from the Babylonian captivity, and they were clearly called to repentance. The other people chose to remain in the Babylonian captivity, as they felt safe there. The Jews did settle in many other towns, such as those living in Corinth and Thessalonica. They were part of the Medo-Persian Empire and later the Roman Empire, and nonetheless the people were called to repentance. They were told to turn from their wicked ways, which their fathers had followed. Malachi told them to repent, and a small part did return to Jerusalem. Today, many Christians are under the false impression that the Old Testament promises that were made by Isaiah and Jeremiah were fulfilled once the Jewish nation entered the Babylonian captivity, or after they returned. Forget it; it's fabricated.

If their prophecies were fulfilled, then why were the prophecies made during the time of Ezra, Nehemiah, Malachi, Zechariah, and Haggai, agreeing with the prophecies made by the Major Prophets? If we question them as to why the prophecies made in the Book of Isaiah were recited by Christ on earth, they merely shrug their shoulders, arguing all the prophecies are fulfilled. How do they digest the prophecies that were made after the Babylonian captivity—the prophecies made by the three post-exile prophets? They agree with the building of the temple, and that Christ the Good Shepherd will steer them into the kingdom, but then it ends there. Generally, Christians disdain the Millennium, and they are all too keen to say that all of God's promises are already fulfilled in the past, and there is no future for Israel as all their blessings are absorbed by the Church. It is impossible to conclude that all the promises of the Books of Ezekiel and Isaiah are already fulfilled. In the last three Books of the Old Testament, there are many more prophecies, and they again ignite the prophecies once made by Ezekiel and Isaiah. This suggests that there are

many prophecies awaiting fulfilment for Israel, but they are blinded, nor noticing the truth.
Many Christians today believe that all the prophecies are done and dusted, but it is not so easy to place them in the dustbin, and I believe Zechariah, Haggai, and Malachi need another glance. The three books are generally unknown. Many prophecies were made by the three prophets regarding Christ appearing on the Mount of Olives, Zech. 12 & 14, and it seems to impact the message of the Major Prophets, such as Isaiah. The only purpose of the post-exile prophecies is to stress that the older prophecies from the Major Prophets—such as Isaiah, Jeremiah, and Ezekiel—are still in the making.
Zechariah 1:4 mentions the former prophets, and his message is in tune with theirs. The Books of Ezra and Nehemiah have a similar message. What happened during the days of Zechariah and Ezra was remarkable—laying the foundation of the temple—but it was not the literal fulfilment of all the prophecies.
There was a great difference of opinion once the foundation of the temple was dug. The people who did not see the glory of the previous temple praised the Lord with shouts of joy. To them, the foundation seemed great. But those who saw and remembered the glory of the first temple of Solomon knew how inferior it was, and they wept with a loud voice. They had reason to cry. Ezra 3:8–13.
Zerubbabel and Joshua accompanied them (high priest and king), and neither of them had the power to be their promised Messiah. They had to learn to be patient and wait for the fulfilment of the Church. It upset them to learn that Zerubbabel never became their real king and neither Joshua their high priest. Both of them are a type of the resurrected Christ who is Melchizedek—who is both King and High Priest. It is an important phase in Israel's history, but it is not the final fulfilment. In this history, we address the Jewish nation and not Israel, as there is a difference. A Jew is an Israelite, but an Israelite is not a Jew. If someone claims to be a descendant from Dan, then he is not a Jew. The Jews are only the people belonging to the tribes of Judah, Benjamin, and the Levites. The Apostle Paul says he is an Israelite, but he asserts he is from the tribe of Benjamin, and from the family of Joseph or Israel—and if he wanted to be known as a Jew remains a question. He traces his beginning from Benjamin, and he did not even wish to be called a Jew. Today, you can be called a Jew if your mother is a Jew—and the reason is, you are never totally sure who your father is.
They have many rules in Israel, and they maintain if your mother is a Jew, then you too will also be one. In our ancestry, we will soon discover that most of us, if not all, will have a great-great-grandmother who is a Jew.
We need to appreciate that not all the Jews returned from the Babylonian captivity. The vast majority of Israel or the ten tribes of Israel were sent much earlier into the Assyrian captivity, and they are not in the equation. From all the Jews who went into the captivity, only a small percentage did return to Jerusalem. The minority who did return from the captivity had

the task to rebuild the temple, and Zechariah's message was aimed at them. It could never be the fulfilment of all of Israel's blessings, as it concerned only a small percentage of the two tribes of Israel, and not all Israel.
Only a minority returned to Jerusalem, as most of them remained happily in Babylon or in the other cities far away from Israel. They were scattered abroad to many large cities, as they were skilled business-wise. The Jewish nation had the privilege to return, but the question remains whether they would as true believers. The great majority decided to remain, yet a small minority returned. In the history of the early Church, the Apostle Paul foremost preached to the Jewish nation wherever they were scattered, before going to the Gentile nations. The reason is that many of the Jews were mostly scattered abroad. In the Roman Empire, there were many Jewish enclaves. The Jews who did return to Jerusalem had the blessings of the king of the Medes, and they had the means to build a temple, but to build a temple you don't need to be a believer. Yes, you can be religious, but that is different. Never is it mentioned that they repented with their hearts. Many large churches were built in the past, but we cannot ascertain their real motive. They can build the temple, and it is no guarantee they believed in the unfailing Word of God, and today it is similar.
We can be a Christian and faithfully adhere to certain principles, but that is no guarantee for our salvation. The religious sector of the Jews who exchanged Babylon for Jerusalem were not all true believers. For a purpose, God told them they must not be like their ancestors, who refused the prophets when they were told to turn from their evil ways. But they did not listen or pay attention, and it was similar in the days of Zechariah, Ezra, and Nehemiah, and a few hundred years later when our Lord visited them. The Jewish nation refused to repent, and Zechariah faced the same stubbornness. Certainly, they were religious but not believers, and to them was preached the Gospel. A Jew today is defined as someone who adheres to the Talmud. It is a collection of ancient rabbinic writings on Jewish law and tradition that constitute the basis of their religious sway. They comply with the Talmud, and every heathen nation can become a Jew if he adheres to the rules of the Talmud. It is easier for a woman to become a Jew than a man, and we do read of some nations who did become Jews. They were stamped as Jews, and many have East European traits.
Religion is vital to them and not true faith. We need to question why the majority chose to remain in Babylon and the other main cities of the world, and why didn't they return to Israel. Most of them chose not to return, and those who did were steeped in the Talmud.
They were the religious people who strictly adhered to the Talmud that was written during the Babylonian captivity. They were religious, and their interest was mainly to promote their newfound religion. They wanted to return to have a temple so they could adhere to their own religious beliefs. Which religion did they comply with? It was the Talmud

or the Jewish religion, and it was the same when the Gospels were written. The Talmud was written by evil men. It is not an oral tradition passed down from Moses. God gave Moses the Pentateuch (the first five books of the Bible) word-for-word, and no more. The Jewish scholars set so high a value on the Talmud as to compare the Bible to the water, and the Talmud to spiced wine. The Talmud originates from the laws of Moses, but it is not the 'real' ones, modifying them during the Babylonian captivity to suit them. That is where Judaism originated from, and the ten tribes of Israel distanced themselves from them.

The Babylonian captivity affected their religious milieu, directing them away from God, so as to receive Christ. During the Old Testament times, the Israelites never served the true God, even when they had the tabernacle or the temple of Solomon. The nation constantly murmured against God in the desert, and they never kept the Sabbath years, neither the jubilee years as directed by God.

Late in the history of Israel, we read of King Josiah, who became king when he was eight years old. At 25 years of age, he decided to rededicate the temple, which had deteriorated with age. He discovered the ancient manuscripts that were forgotten by the previous generations. He was struck with grief and terror, and he toured the land, destroying pagan shrines, and celebrated the Passover for the first time in decades. Once he died, the people returned to their evil ways. There was never a good spell in all of Israel's history. The Babylonian captivity prompted their religious zest, as the two tribes of Israel never served the Lord, and they never celebrated the Sabbath years. In contrast, the ten tribes of Israel never served the Lord, who went into the Assyrian captivity. However, the two tribes of Israel did, as on two occasions they cleansed the temple, as in Josiah's time. Now, many Christians speculate when the Sabbath year or the Jubilee year is?

Don't be fooled, as their study is senseless, as they never adhered to them, not even once. How will they ever know when the next Jubilee year is, thinking Christ will then return? For 490 years, the Jews did not rest their land on a Sabbath year of rest, so that was 70 years they owed to God, and that triggered the Babylonian captivity lasting 70 years. They were driven into exile to Babylon, and it settled their debt. Once they returned from the Babylonian captivity, they refused to adhere to the Sabbath year, as it would disrupt their economy. The idea of the Sabbath is acceptable, but not the Sabbath year. The Israelites never kept the festivals. Some festivals were not obligatory or impossible during their wanderings in the wilderness.

The festivals were ignored for decades and restored briefly by zealous leaders, only to be abandoned by the next generation. It was impractical for most Israelites to attend every sacred assembly. Strangely, at the time of Jesus, the festivals were observed regularly at Herod's temple. That was only made in accord with their own Talmud. The feast of unleavened bread was only practised by the Jewish nation after the Babylonian captivity, and since then they became overtly religious to

comply with the Babylonian Talmud and later the Jerusalem Talmud. Once the Jews returned from the Babylonian captivity, they did return to Jerusalem with their Talmud and all their Jewish traditions, but they were not in accord with the Word of God. All the religions of the world come from Babylon, and also the Talmud. The nations originate there, and in the Book of Revelation we read of Babylon as the seat of all evil practices. Judaism believes they revere the true God, but they don't, as they reject the living Christ. The Muslims too have so many laws and rules, and they too reject our Lord.

The outcome is that Judaism will not serve the Lord and His Word, and if anything prevents the Jews from accepting Christ, it is the law. We need to stress that the most orthodox religious Jews attempted to return to Jerusalem to build a temple. They spell danger to Israel, returning with an unbelieving heart. They wanted to build a temple for the Lord, but it needed to be coupled with faith. Even in the time of Jeremiah, the people refused to believe that God would ever abandon them, and their temple would be devastated. They trusted their own false prophets who told them that everything was fine. They ridiculed the prophet Jeremiah and the other prophets who warned them of the impending devastation to come. The Lord spoke through Jeremiah: 'Behold, I will send and take all the families of the north. . . and I will send Nebuchadnezzar king of Babylon. . . against this land and against its inhabitants. . . and this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years.' Jer. 25:9–11.

The fury of God was not directed towards those who left Jerusalem to settle in Babylon, but to those who clung to their religious ideologies, making them stubborn, refusing to leave Jerusalem. Jeremiah had a message of peace to those who left, to the people who obeyed him. He encouraged them, saying: 'Build houses and dwell in them; and plant gardens and eat the fruit of them. Take wives and father sons and daughters; and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters, and multiply there, and do not be diminished. Seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you shall have peace.' Jer. 29:5–7. The people in Babylon were more blessed than those in Jerusalem, and they did wrong to go to Jerusalem, as He condemned the land and therefore the great judgment. They disgraced the land of Israel by merely living there. After the Babylonian captivity, a small company of the Jews returned to build the temple with their own religious ideologies, and the history continued where it left off. There would be greater cataclysm, even if it were after our Lord's death and resurrection, or 400 years later. – They will be cursed, and the Jews who remained in Babylon were blessed. History proved that the curses of Isaiah were transferred to the Jewish nation who chose to remain in Jerusalem.

It is evident, as 400 years later Jerusalem was devastated again. In the history of

Antiochus Epiphanes, he ransacked Jerusalem and committed atrocities against the Jews and the Jewish religion. The festival of Hanukkah commemorates the uprising of the Maccabees against his rule. It did not lead them to repentance, so they could expect the same cycle of persecution. Don't be fooled into admiring the orthodox Jews, thinking they are so 'submissive' to the laws of Moses. It is their own religious pomp, and it steers them away from Christ. It is not what the Lord gave them, and it's a mere obstacle for them to accept Christ. If we adhere to the traditions of men and not to the Word of God—as the Jews to the Talmud—then it will prove to be a great stumbling block.
The Jewish traditions did not come from the Lord. It prevented them from accepting Christ as their Messiah. The Book was written in the second year of Darius, and it culminates with the Book of Haggai.
Zechariah is the great prophet of the restoration, and, as stated in the introduction to Haggai, he was contemporary with Haggai.
The prophecies of both books were written: In the sixth month of Darius's second year:
Haggai 1. In the seventh month of the same year:
Haggai 2. In the eighth month, the same year:
Zechariah 1. In the ninth month, the same year:
Haggai 2. In the eleventh month, the same year:
Zechariah 1–6. In the fourth year of Darius, ninth month:
Zechariah 7–14. Zechariah is named in Ezra 5:1 & 6:14; he was of priestly descent, which we learn from Nehemiah 12:4, 16.
His name means 'Jehovah remembers.' The Book of Zechariah says that the Lord is annoyed with their ancestors. He encouraged the people to return to God, and then He will listen to them. Do not be like your ancestors, who refused the message of the earlier prophets like Isaiah. v. 3. His message is in accord with the Old Testament prophets, like Isaiah and Jeremiah. The people refused to listen to the Lord, and they did not pay any attention to His Words. They earnestly need to repent, and the same prophecies are repeated once more by Zechariah, having the same consequences. The message is specifically addressed to the people who decided to return to Jerusalem, and not to those who wished to continue living in Babylon. Zechariah's message is focused on the people who were religiously jealous or those who subject themselves to Judaism, and he invited them to heed the voice of Malachi, Haggai, Ezra, and Nehemiah, but they had to repent—and the changes were slight. The Word of God did alert them, but a remnant will heed His Word.
There are at least 30 people in the Bible who are called Zechariah. His name in Hebrew is 'Jehovah will remember', and He will remember especially the covenant God made with Abraham. He will do what was promised in the past, not during the days of Zechariah but much later. It could easily have been fulfilled during the days of the New Testament, as in the time of Mark, Luke, and John, but they too had a partial fulfilment. It happens today in the quiet during our dispensation. The first six verses of this chapter are to call the Jewish nation to repentance, and the same

message is echoed in the Gospel of John. They were filled to the brim with their many laws, and they had no time to pay any attention to our Lord's message. As before, God promised them again He will punish the people, as He did to the prophets like Isaiah. Zechariah also said: 'Didn't my warnings and my laws, which I commanded to His servants the prophets to preach, eventually catch up with your ancestors? Then your ancestors turned away from their sins and said, "The Lord of Armies has done to us what He had planned to do. He has dealt with us as our ways and deeds deserve."' The Lord will remember the judgement He procured on the nation, and if the Lord remembers, He will also remember the blessings He will pour on all the people. The name Zechariah suggests 'God will remember' the blessing as promised, but also the judgement He will procure. It is true, as later in Zechariah 14 we read that the Lord will gather all the heathen nations to fight the people in Jerusalem, but from amongst them a remnant will be redeemed. It may seem as if in the times of Zechariah there is a definite fulfilment of promises; they had to learn to be patient. Besides, if they are in Jerusalem in disbelief, it will prove to be very fatal. Zechariah forewarned them that Jerusalem will be taken again by the heathen nations, and the same plight awaits them as previously with the Babylonian captivity. The Book of Zechariah is very poorly understood, and the best-known Scripture in the Book is when Christ returns to earth, when He will appear at the Mount of Olives. Zech. 14. 'I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.' Eze. 37:12.

Wrongly, they confuse Ezekiel 37 with Zechariah 14:4 when it says: 'On that day His feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.' When Christ returns to the Mount of Olives, then the graves will not be opened, but Jerusalem will be razed to the ground.

Presently, there are 15,000 graves on the Mount of Olives, and each of them awaits the Lord's return. The irony is that in the Hebrew language, the Book of Ezekiel says that the graves will be shaken but they will not be opened. They fail to understand that Jerusalem will be devastated at that moment. Yes, Jerusalem was ruined in AD 70, and again it will be devastated in the near future.

The more we are inclined to the Laws, the less reluctant we are to accept Christ. The most important message of the three minor post-exile prophets is that their message reiterates the message of the Major Prophets like Isaiah.

They didn't need to quote the message of the Major Prophets word by word, but they did mention them. While Zechariah was asleep or partly awake, he saw visions. It is difficult to make out what he saw.

The 8 Night Visions of Zechariah

Zechariah's Eight Night Visions

Zechariah's eight night visions (Zech. 1:7–6:8) weave a rich typological tapestry, emphasizing eschatological hope, God's sovereignty, and the transition from the old covenant (law, judgment, exile) to the new covenant (grace, resurrection, restoration through Christ). The visions are seen not merely as historical encouragement for post-exilic temple rebuilding but primarily as prophetic shadows of our current dispensation of grace and the future Day of the Lord. Recurring motifs include colours/symbols pointing to Christ (red for humanity/kingship, white for divinity/priesthood), myrtle as the believing remnant (righteous outside the camp), rest/peace amid apparent inactivity, and dual fulfillments (partial in Zechariah's era/Christ's first coming; ultimate in Church age and Christ's return).Below is a concise synopsis of each vision based on your notes, preserving the core typological insights:

1. Horses Among Myrtle Trees (Zech. 1:7–17)
   Patrols report the earth "at rest and in peace"—not active blessing but stagnant quiet under foreign rule, mirroring our 2,000-year dispensation where God seems "asleep"
   to the world (no overt intervention). Myrtle trees in the ravine (lowly, outside Jerusalem) symbolize the believing remnant/righteous (contrasting thorns/sin), bearing reproach with Christ (Heb. 13:13). Red and white horses depict Christ as God-Man/King-Priest. The Angel's plea ("How long?") and God's response promise compassion after delay—temple rebuilding (immediate) foreshadows greater restoration when God "awakens" (Christ's return pities Israel/Church). Earth's "rest" since Christ's resurrection delays kingdom manifestation; true comfort comes via new covenant faith.

2. Four Horns and Four Craftsmen (Zech. 1:18–21)
   Horns (oppressive powers scattering Israel) judged by craftsmen—divine retribution on enemies. Brief vision reinforces God's justice amid apparent peace, assuring protection for the humble remnant.

3. Man with Measuring Line (Zech. 2:1–13)
   Jerusalem measured for expansive, unwalled growth—protected by God as "wall of fire," glory within. Call to flee north (hidden/scattered tribes) and Babylon; nations join Zion. God "awakens" from holy dwelling (post-sleep/delay). Unwalled city echoes Ezekiel's end-times peace; hurry repeats for double portion (firstborn right via believing remnant/Church). Post-glory (Christ's death/resurrection), judgment on plunderers; many nations join—Gentiles grafted, foreshadowing Church inclusion and Israel's future restoration.

4. Joshua the High Priest (Zech. 3:1–10)
   Joshua (type of Christ/Jesus) in filthy garments accused by Satan; rebuked, reclothed in clean robes/turban. Symbolizes cleansing from sin (old covenant impurity exchanged for new); "Branch" (resurrected Messiah) removes iniquity "in one day" (Calvary). Turban (hidden priesthood now) + crown (future kingship) unite as

Melchizedek. Friends seated = resting believers (Church). Stone with seven eyes =
Spirit-filled Christ/Church. Promises peace under vine/fig (new covenant

fruitfulness) after purification. 9

Continue

1. Golden Lampstand and Olive Trees (Zech. 4:1–14)
   Menorah fueled eternally by two olive trees ("anointed ones"— Zerubbabel/Joshua as king/priest, ultimately Christ/Church). "Not by might/power, but by My Spirit"— hidden kingdom sustained quietly in our dispensation (no visible force). Mountain leveled to plain before Zerubbabel = obstacles removed by grace. Capstone with "Grace, grace" = Christ's finished work/Church completion. Parallels Revelation 11's two witnesses (Moses/Elijah types); olive trees as Church (wild/fruit-bearing grafted, Romans 11) shining light amid darkness.

2. Flying Scroll (Zech. 5:1–4)
   Massive scroll (law/old covenant dimensions: sanctuary size 20x10 cubits) flies as curse over land, consuming thieves/false swearers. Targets unbelieving Israel under law (stealing God's glory, false oaths in His name). Curse devours houses (timber/stone = land itself barren); those rejecting new covenant must flee or perish—foreshadows captivity/exile for law-adherents.

3. Woman in Ephah/Basket (Zech. 5:5–11)
   "Wickedness" (unbelieving Israel/religious commerce under law) sealed in ephah, carried by stork-winged women to Shinar/Babylon (origin, harlot system). Lead lid = burdensome law sealing silence (God deaf to unbelief). Storks = religious migration/attachment to nests (Judaism swelling outside land). Wickedness exiled from holy land—unbelievers belong in "Babylon" (worldly system), not Canaan. Parallels scroll: old covenant/religion banished for purification.

4. Four Chariots (Zech. 6:1–8)
   Chariots from bronze/copper mountains (Christ's reconciling judgment) patrol earth. Colors/spirits execute justice; north (Babylon direction) focus—anger "rests" there (satisfied at final judgment). Eagerness delayed = our dispensation's hidden work. Ties to world empires (Daniel); ultimate rest when Babylon falls (Rev. 17–19), Satan bound.

Overall Themes

Dual/Triple Fulfillments: Immediate (temple era), forced (Christ's first coming if Israel repented), ultimate (Church age + Israel's future repentance/Millennium).

- Our Dispensation as "Deep Sleep": God's silence/rest (earth "at peace" but stagnant); hidden kingdom via Spirit, not might.
- Christ Central: As Man on red horse, Branch, reclothed Joshua, Capstone — resurrected Priest-King (Melchizedek).

- Israel/Church Remnant: Myrtle (lowly believers outside camp), grafted olives, fleeing to/refined in "exile" until Day of Lord.
- Judgment to Grace: Old covenant curse/exile → new covenant rest, rebirth, eternal light.

Zechariah 1:7 – 11

On the 24th day of the 11th month (the month of Shebat) in Darius's second year as king, the Lord spoke his word to the prophet Zechariah, who was the son of Berechiah and the grandson of Iddo. During that night, I saw a man riding on a red horse. He was standing among the myrtle trees in a ravine. Behind him were red, chestnut, and white horses. ‘What do these horses mean, sir?’ I asked. The angel who was speaking with me answered, ‘I will show you what they mean.’ The man standing among the myrtle trees explained, ‘They're the horses the Lord has sent to patrol the earth.’ Then they reported to the Messenger of the Lord standing among the myrtle trees, ‘We have patrolled the earth. The whole world is at rest and in peace.’

THE EIGHT NIGHT VISIONS OF ZECHARIAH

ZECHARIAH’S FIRST NIGHT VISION – the horses

Zechariah saw a vision on the 24th of the 11th month, and to us it is not an important date, but the 24th of the 9th month is an important date for Haggai, when he too had a vision on the 24th day. Later, we will review all the important dates in the Bible. He saw a Man riding on a red horse, and behind him were red, ‘chestnut or brown’, and white-coloured horses. The colour chestnut or brown does not exist in the Bible, but the other colours do.

Sometimes the colour chestnut or brown is translated as speckled. It is not clear what colour is meant by this word. In the Revised Version, it is translated as sorrel. What the real colours of the horses were is a real dispute and cannot be known. It is an unused word.

The vision pictures the glory of our Lord. I believe the word ‘speckled’ is not a colour, but it means sparkling or bright. There were two horses, namely red and bright red horses. Two words are used to define the second horse, and it is simple. It is brilliant (chestnut) white and red horses.

Red pictures Adam or Edom, and white represents God. The colours of the tabernacle were blue, purple, and scarlet red, and they are etched on white linen (Ex. 26:1). The four colours portray the messages of the Gospels. The order is blue, purple, scarlet, and white. The colour blue symbolises the Gospel of Matthew, as Jesus is seen as the ‘King of heaven’. Purple is the colour of the Gospel of Mark, because here Jesus is seen as the ‘slave’. He unites the blue with the red, and when you mix the colours red and blue, you get purple. Christ is the mediator (the link) between God (blue) and man (red) on earth. Red is the colour of the Gospel of Luke, because here Jesus is pictured as ‘a Man’. In the Gospel of John, the Lord is portrayed as white, because He is the Son of God. All the

colours of the rainbow are locked in the colour white. Red and white is Him being like God and Man at the same time. The horses attribute the Man, and it is well known in the arts to elucidate him. He is the Man on the red horse, and it also pictures Him as the Son of God on the brilliant white horse.
He is the Lord Himself, and the colour red is tied to kingship and His power over the earth. When we study the colour white with this in mind, then the white portrays Christ as the High Priest on the great Day of Atonement, when the priest wore white. He was not allowed to wear wool but only cotton. Our Lord has a white linen garment to picture Him as the High Priest or Melchizedek. Later, in Zechariah 4, 5, and 6, we read of Christ's duty for us as He is both our King and High Priest.
Myrtle is a small bushy tree, and it used to be plentiful in Israel or on the slopes of Jerusalem. A person sliced the bark, and then a resin would trickle from it. It was harvested and stored for about three months until it hardened into fragrant globules.
Myrrh was used raw or crushed and mixed with oil to make perfume.
In the Feast of Succoth, the myrtle branches were very significant, and people were meant to tape them on their tents. The myrtle is mentioned six times in the Bible. During the Feast of the Booths, the people had to go to the hills and fetch olive, pine, myrtle, palm branches, and branches of thick trees to make booths or tents, as it is written (Neh. 8:16).'I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set junipers in the wasteland, the fir and the cypress together' (Isa. 41:19). The desert will bloom, and it portrays life from the dead or the hostile desert of Israel. 'Instead of the thorn bush will grow the juniper, and instead of briers the myrtle will grow' (Isa. 55:13).
The briers, as the sin, denote the old man of sin, but myrrh denotes righteousness and everlasting life.
In Zechariah 1, the myrtle scrub is mentioned three times. Esther's original name was Hadassah, and her name stems from the Hebrew word hadas, a myrtle tree. The Jewish nation says the myrtle talks of the righteous men, and when we define it, we will rather say the remnant or the believers. They are the same, and where the briers used to thrive, the myrtle scrub will grow. Is it life from the dead, to symbolise someone who is born again? The briers denote sin, and the myrtle scrub the righteousness. If the briers symbolise the sinners, then the myrtle the remnant or their righteousness.
The Feast of Succoth denotes the new covenant, and the new King is Christ, and thus the myrtle tree.
In essence, in the vision of Zechariah, he saw the myrtle branches on the Temple Mount or Mount Moriah. The mountain is 800 metres above sea level. If we go east, we go down to Jericho, and it drops 1,100 metres beneath the city and 300 metres below sea level. There is a vast descent, and the myrtle is on top of the rise but outside Jerusalem. It is equivalent to us being outside the camp with Christ, bearing the shame (Heb. 13:13). Inside the camp are the Jewish nation who are bent under the law, and we need to escape to the outside as Christ is outside. The complete Hebrew

letter focuses on the truths that we need to escape Judaism with all its laws – and the ravine is on the east side of Jerusalem, a challenging area of Jerusalem to reach. That is where Gethsemane is. To the west of Mount Moriah, there used to be a valley that led the people to the Mount of Olives. Now the bed of the Kidron Valley is filled with 15 metres of erosion and debris, which accumulated over the millennia. Many historians say when they flattened Jerusalem, they meant to make it unrecognisable. In an attempt to erase any memory of
Judea or ancient Israel, he wiped the name off the map and replaced it with Syria Palaestina. It happened during the Bar Kokhba revolt (132–136 AD) to mystify Mount Zion and the Temple Mount.
There used to be a valley between the mountain tops of Mount Moriah (the mountain that pictures the high priest) and the Mount of Olives (the mountain that pictures a king), but not since the time of the New Testament. In either the 3rd or the 4th century, they filled the valley with debris. The valley disappeared, and how fitting, as today there is no difference between the King and the High Priest as they are amalgamated under the name of Melchizedek. In the Old Testament, there used to be a difference between the two, but not today. They filled it with debris, and today they build on the rubble.
Typologically, it pictures our dispensation when we are placed outside – but not on top of the mount but in the ravine of the Kidron Valley and outside Jerusalem, bearing His reproach. That is where the myrtle grows, and it has a white flower, heavily perfumed, portraying spiritual matters. The Jewish nation uses the myrtle branch for their marriages.
Zechariah was earnest when he asked what it signifies. Then the angel told him, saying that the Man who was standing by the myrtle scrubs had traversed the land, and the land is still. It is still and at rest, and now the people can go for respite as the rest is found in Christ, who is seated at the right hand of God. There is rest, but nothing happens, as in the days of Zechariah. However, things did happen, as the building of the temple, but in this vision nothing happened, and it is reiterated in the following verses.

Zechariah 1:12–17
Then the Messenger of the Lord said, ‘Lord of Armies, how much longer until you show compassion to Jerusalem and the cities of Judah? You've been angry with them for 70
years.’ The Lord responded to the angel who was speaking with me, using kind and comforting words. The angel who was speaking with me said, ‘Announce: This is what the Lord of Armies says: I'm very jealous about Jerusalem and Zion, and I'm very angry with the nations who think they are at ease. I was only a little angry, but they made things worse. This is what the Lord of Armies says: I have returned to Jerusalem with compassion. My house will be rebuilt in it, declares the Lord of Armies. A measuring line will be used to rebuild Jerusalem.’ ‘Announce again: This is what the Lord of Armies says: My cities will overflow with prosperity once more. The Lord will again comfort Zion and will again choose Jerusalem.’

Even though there is mention of restoration – this surge in Israel's history is not mentioned by our Lord, and the question is for how long it will last before He will pity and have compassion on Jerusalem. The Lord allowed the temple to be rebuilt, and I believe He did not pity the people in Zechariah's time as they returned in unbelief; however, this prophecy does depict our dispensation – as only with His return He will pity Israel. In our days, the land is at rest and it is at peace – it is not that nothing happens, but the Lord does nothing. There will be a time when the Lord will pity His people.

What is the reason for the 70 years of captivity, and why is it mentioned? The reason is that for 490 years, the Sabbath years were not celebrated, and thus the Lord said He will punish Israel and lay it bare – meaning it will not produce any food. The land was made barren, and it produced no fruit, and the Jewish nation were forced to leave the country. Throughout the 70 years, the land rested, and here Zechariah asks how long it will be before the Lord will be compassionate towards them. The same question was asked to Isaiah, and he said until their towns are empty, their houses are deserted, and the whole country is a wasteland (Isa. 6:11). Isaiah was given an answer, and the land will be deserted, and it depicts the 70 years of the Jews in the Babylonian captivity, and it includes our dispensation.

Earlier in this chapter, Zechariah spurred the people to repent and to heed the message of the old prophets, and to abandon their evil practices. The Lord was unhappy with the people before the Babylonian captivity, and now it seems as if the post-exile people are no different. They did return with challenging religious ideologies, thinking it would assist them, and today it is known as Judaism. It was the same religious system our Lord was confronted with 400 years later.

Something is amiss, as now there is a stronger Jewish tradition, which originated in Babylon. Our Lord walked among the same people Zechariah spoke to, and there may be a 400-year gap, but it did not change their way of thinking. The ceremonious pomp of the people is also the subject of both Haggai and Malachi.

There was a renewed call for the people to repent, and our Lord promised anew to those who heeded His voice, in keeping with the promises of the Major Prophets. In short, they slowly realised that the many promises made by Isaiah were not fulfilled in their time – and they had to learn to be patient. Zechariah reiterated the promises that were made by the former prophets.

In the first vision, we read about the myrtle, and it portrays the righteousness, and it has a religious significance for the Jewish nation, a symbol of peace and joy. For us, the righteous are the remnant, and they are not within Jerusalem but outside, bearing His reproach. It is in the ravine, and we are not burdened by the world, as we have found the rest in Christ.

Nothing happened, and then the angel is asked how long it would take before He will pity His people. In verse 16, it says the Lord will rebuild the temple, and a measuring line will be used to rebuild Jerusalem. Jerusalem

will be rebuilt, and Zechariah 2:2 has a similar message. Promises are made that Jerusalem will be rebuilt, and not only Jerusalem is mentioned, but in verse 17 many other cities are called, as He will again comfort Zion and will choose Jerusalem, the land belonging to Him. Comfort is an attribute of the new covenant, and He will choose them due to their faith in Him. Zechariah said the land will experience rest and peace, and during his time it will happen in the Old Testament sense, as they had to rebuild the temple and the houses in Jerusalem. The temple is built in the Book of Haggai, and during those days the land was not quiet. So verse 11 is not fulfilled during the times of Zechariah, but it refers to a time in the distant future. We can argue it looks ahead to our dispensation, as the land is quiet, and the Jewish nation is 'outside', who disappeared into the Egyptian captivity as with the Babylonian captivity. The land did rest for almost 2,000 years. Since the Egyptian captivity, the land of Israel was relatively quiet, and the land rested, gripped in a famine. A few men lived there, relying on modern-day irrigation, but it is sparsely populated. The land of Canaan is barren, and it is incapable of supporting a great nation. From verses 12 to 18, Jerusalem is mentioned five times, as our Lord will again comfort Zion and choose Jerusalem. There are many prophecies to be fulfilled in the days of our Lord, and it will happen in the next few years, and it's in the making.

It is easy to construe that the prophecies regarding the renovation of Israel were fulfilled with Christ's first coming to earth, but wait – there is a greater fulfilment.

It is complex, as the above prophecies have two or more fulfilments, and many may consider all the prophecies were fulfilled with Christ's first coming to earth. All the prophecies as endorsed by Zechariah do look ahead to a greater time of waiting. The truths of our dispensation are hidden in the Old Testament, and superficially it may address Christ's first coming to earth, but unbeknown to many, the same prophecies do foretell a far greater occasion that will be fulfilled with Christ's second coming to earth. Verse 11 is a great example, as Zechariah prophesied: 'We have gone throughout the earth and found the whole world at rest and in peace.' After that time, our Lord will comfort His people. It is obvious that it was fulfilled with Christ's first coming to earth, and some may deem it to be the end and the fulfilment of the prophecy. It could be the 400 years between the time of Zechariah and Christ's first coming to earth, as then God was quiet, and He did not speak to them – a 'silence' of almost 400 years was witnessed before the Book of Matthew was written.

If any dared to question the Apostle Peter on the day of Pentecost, saying our Lord could not return to establish His kingdom on earth as there was no 'peace and rest', then Peter can quote Zechariah 1:11. There was a quiet time between Zechariah and Elijah and John the Baptist.

The Lord will hide Himself, and He will rebuild His house, and the measuring line will be stretched out over Jerusalem. The towns of Israel will again overflow with prosperity. They could study the 70 weeks of Daniel, as it concerns Jerusalem and their people or the Jewish nation. From the time of Zechariah, there were 69 x 7 years until the end of the

old covenant, and then the 70th week could have commenced. After such a time, our Lord would have revealed Himself to Israel. Since His resurrection, the people had no excuse, and they should have accepted Him as their Messiah. If it had happened, He would have rebuilt the towns of Israel, and the Millennium would have commenced.
We may ask, did the kingdom commence, and we can say either yes or no.
For the Jewish nation, it was delayed, but for the Church it commenced. On a horizontal level, it is not true, as Jerusalem is not rebuilt, and the Lord did not comfort Israel, but wait – He did. The Jewish nation refused to be comforted by our Lord, but we, or the Church, are comforted by Christ. In Isaiah 49:5, our Lord wanted to gather Israel, but they refused, but the Church is willing to respond to His call. The prophecies are fulfilled, and the Lord established the new covenant, and what He promised – He did. The Jewish nation was hardened, as explained in the Book of Romans, but for the Church there is a heavenly Jerusalem. We are comforted, and we are gathered from the countries of the world to be a people unto Him.

Zechariah 1:18-21

ZECHARIAH'S 2nd NIGHT VISION

It records Zechariah's second night vision
It depicts four horns being confronted by four craftsmen. This vision offered the prophet and the discouraged people of Judah a message of divine justice, protection, and hope. He sees four horns, and an angel explains that they represent the nations that have scattered, oppressed, and humiliated Judah, Israel, and Jerusalem.
Horns are a biblical symbol of power and strength, often associated with kings or nations. Since Zechariah was prophesying after the Babylonian exile and under Persian rule, the horns likely represent the major world powers that oppressed Israel throughout history, such as Babylon, Medo-Persia, Greece, and Rome, or even the totality of Israel's enemies from all directions.
After the horns appear, the Lord shows Zechariah four craftsmen, or artisans. The craftsmen are agents of divine retribution sent to "terrify" and "cast down" the horns. The second vision assures believers that God will ultimately defeat the forces of oppression, bringing comfort and hope in the face of injustice.

Zechariah 2:1 - 13
I looked up and saw a man with a measuring line in his hand. 2 I asked him, 'Where are you going?' He answered, 'I am going to measure Jerusalem to see how wide and how long it is.' 3 Then the angel who was speaking with me left. Another angel came out to meet him 4 and said to him, 'run, and say to that young man; 'Jerusalem will be inhabited like an unwalled village because it will have so many people and animals in it. 5 I will be a wall of fire around it declares the Lord. I will be the glory within it.' 6 'Hurry,

hurry! Flee from the land of the north, declares the Lord. I've scattered you to the four winds of heaven. [7] Hurry, Zion! Escape, you inhabitants of Babylon! [8] This is what the Lord of Armies says: Afterwards, the glory sent me to the nations who looted you. Whoever touches you touches the apple of his eye. [9] I'm going to shake my fist at the nations, and their own slaves will loot them. Then you will know that the Lord of Armies has sent me. [10] Sing for joy and rejoice, people of Zion. I'm going to come and live among you, declares the Lord. [11] On that day many nations will join the Lord and become my people. I will live among you. Then you will know that the Lord of Armies has sent me to you. [12]
The Lord will claim Judah as his own in the holy land and will again choose Jerusalem. [13]
'Everyone be silent in the presence of the Lord. He is waking up and setting out from his holy dwelling place.'

ZECHARIAH'S 3rd NIGHT VISION – measuring line

This passage ends with the words: 'He is waking up,' so there was a long delay due to him sleeping. Indeed, He was asleep to the world for the past 2000 years, but not with Christ's second coming to earth. Our Lord did not communicate or make Himself known to the world. We may review the time when Elijah was on Mount Carmel, and the prophets of Baal made an offering to their god. They shouted to try and attract his attention but failed to rouse him. Similarly today, the world tries to rouse God in their unbelief, but He will not listen to them. He will make Himself known, but not to the world in general. Israel, living under the law, will not interest God, and Elijah mocked them, saying, 'Shout louder! Perhaps he is deep in thought, or perhaps he is sleeping and must wake up' (1 Kings 18:27).
It does not matter, as the Lord will not respond to the unbelievers—no matter how hard they shout. Now we can hear them praying at the Wailing Wall, located in the Old Quarter of East Jerusalem. It is 57 metres tall, and the wall is believed to be the western wall of the second temple. Indeed, Daniel also slept when he had visions, and we learn from him that any deep sleep reflects our dispensation, when God refuses to listen to the plight of the world. There was a man with a measuring line in his hand, and his purpose was to rebuild Jerusalem; thus it coincides with the Book of Revelation, chapter 11, but the temple was not built. It happened later, and the present Jerusalem of today will be devastated, to be later erected. It will happen after Daniel's 70th week, and the prophecies tie in with the prophecies of chapter 1, verse 16, where there is talk of the plumb line. One of the angels left him, and another angel approached, saying: 'Jerusalem will be inhabited again without walls'—Jerusalem will be rebuilt, but this time there is no need of walls to protect them from their enemies. Where else do we read of this? It is in Ezekiel 38, when God speaks of Gog and Magog who will invade Jerusalem after the Millennium. Then Satan will be loosed, and he will gather the heathen nations to war against Israel.

‘And you shall say, “I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates”’ (Ezekiel 38:11, referring to the end of the 1000 years, when the Jerusalem that has walls will be broken down and built without walls).

In Ezekiel 39, we read that Gog and Magog will make war with Israel, but on the day of the Lord, and on that day the tide will turn when the Jewish nation calls His name. Then He will appear on the Mount of Olives. Present-day Jerusalem, with the walls and temple mount, will be destroyed.

The Lord says He will be the ‘wall’ to shield Israel from their enemies and the great glory within it. It will happen once Israel accepts their Messiah, and then Jerusalem will be rebuilt. He will defend the city, and He will reside in the temple that is built during the Millennium; the last chapters of the Book of Ezekiel say there will be a literal temple. It has a spiritual import, and if there is a literal temple, I am not totally sure. He will dwell in their midst. Some may argue it may be likened to the glory within the cloud column that guided the Israelites throughout the desert. It could be true, but not necessarily. Now the Lord is within the temple—His Church—and He will be glorified. Verse 6 says: ‘Hurry, hurry! Flee from the land of the north,’ declares the Lord. ‘I have scattered you to the four winds of heaven.’ Verse 7 begins: ‘Hurry, Zion! Escape, you inhabitants of Babylon!’ There is a variance between verses 6 and 7; verse 6 addresses the ten tribes of Israel, and verse 7 the Jewish nation. We can argue that the Jewish nation did return from the Babylonian captivity.

Only a small minority of Jews returned from the captivity to live in Jerusalem, and the majority decided to remain. The Jews who did leave Babylon did not move to Jerusalem, but rather opted to migrate to many towns outside Israel, such as Thessalonica, as early in the Church’s history.

There are many Jews in the world today, and when they opened their borders for the Jews to escape to Israel, only a few did, as most opted to remain in Russia. The greatest majority thought it best not to emigrate. Verse 6 addresses the ten tribes of Israel. The north could be Assyria, or part of the Assyrian Empire.

With both the Assyrian and the Babylonian captivities in the Old Testament, the people had to go north and then either northwest to Assyria, or else southeast to Babylon. They had to travel on the crescent of the valleys, heading north and then along the rivers, as there was water to sustain them. The southerly route from Jerusalem is towards Egypt, and the northerly route is to either Babylon or Assyria. The ten tribes of Israel went north and also to Media—that is even further north—and from there they fanned out to the four corners of the world.

In the history of Zechariah, the Jewish nation were not scattered to all four corners of the earth, as only the ten tribes of Israel were scattered to all the corners of the world.

Thus, verse 6 depicts the ten lost tribes of Israel during the time of Zechariah. Both were called to return to Israel, as all twelve tribes of

Israel will be gathered. It is peculiar that ‘hurry, hurry’ is repeated twice in verse 6 and once in verse 7. The reason could be that the firstborn right is linked with the ten tribes of Israel having the ‘double portion’, and the later reborn Judaism has not the firstborn right. We can ignore this, but what else can it imply?

If we study the word ‘north’ in Hebrew, we will discover it stems from the name tsaphan (Strong’s 6827), meaning ‘to hide’. It could also denote that the ten tribes of Israel will return from the land they were hidden in. We can read: ‘Flee from the land you were hidden in,’ and the land is not named, as there are so many colonies in the four corners of the earth. The north is mentioned very frequently, and Jeremiah 3:12 says: ‘Go and proclaim these things to the north: “Come back, unfaithful Israel. It is the Lord speaking. I will no longer frown on you because I am merciful,” declares the Lord. “I will no longer be angry with you.”’ There is a definite contrast between the Jewish nation and Israel—or the two and the ten tribes of Israel. When ‘Israel’ is named, it reflects the ten tribes. It is true, as Israel as a nation will be gathered, but it also speaks of our dispensation. Today the Lord is merciful to the ten tribes of Israel—or the Church—and the light of the world is found in the ten tribes, as they are more receptive to the Word of God; proportionately, there are more believers in the ten tribes of Israel than in any other nation in the world. This is no mistake, as so many Scriptures in the Bible herald that message.

Jeremiah 3:18: ‘In those days, the people of Judah will join the people of Israel, and together they will come from a northern land to the land I gave your ancestors as an inheritance.’

The people with the real firstborn right are the Church, and they mainly stem from the ten tribes of Israel. So they are esteemed greater than the Jewish nation. Today the land of Canaan is in heaven, but in the future there will be a literal land of Canaan. Judah will go to the house of Israel and join them, and how this will come about is not clearly spelled out. The north is where the ten tribes of Israel are hidden. Zechariah continues to say: ‘For this is what the Lord Almighty says: After the Glorious One has sent “Me” against the nations that have plundered you—for whoever touches you touches the apple of His eye’ (2:8). It is a difficult verse, but once we appreciate that the ‘glory’ of the Lord Jesus is His death and resurrection, then it is easy to grasp. He will send ‘Him’ to the heathen nations. After the death and resurrection of Christ—or ‘His glory’—then Christ will be preached to the heathen nations. The apple of His eye is Israel, the Church, or reborn Israel, and they will slay the heathen nations who devastated Jerusalem and Israel.

The verse also reflects the Church, as we too will be glorified with Christ in heaven, and we will judge the nations who dared to war against the ‘apple of His eye’—or the remnant of Israel who repented on the day of the Lord. Today the glory is not apparent, and it will happen once He returns to redeem Israel, who presently live in unbelief. After the resurrection of Christ, He will glorify the Church, and even more after the rapture of the

Church; He, with the Church, will redeem Israel on the day of the Lord. The ‘glory’ is the resurrected Christ—or the Church.
Verse 9 says He is going to shake His fist at the nations, and their own slaves will loot them. Then you will know that the Lord of Armies has sent Me.
The heathen nations will be humiliated, and Israel will be exalted throughout the
Millennium—and today it is also true. Via the Church, we are directed to the ten tribes of Israel, and we cannot disdain the supremacy of the Anglo-Saxon nations in our dispensation today. It happened after the resurrection of Christ and not before. The glory of verse 8 is His death and resurrection, and that is not too far-fetched, as in the next chapter it is emphasised. In the next chapter, the High Priest is clothed in new cotton, as it pictures the new covenant. It portrays the end of the old covenant and the creation of the new covenant under the name Joshua.
‘He’ is going to shake His fist at the nations, and their own slaves will loot them. Then you will know that the Lord of Armies has sent ‘Me.’ Then the people of Israel will know that the Lord of Armies has sent ‘Me’ to you (vv. 10–11).
When we study the words: ‘The Lord Almighty says: After the Glorious One has sent “Me” against the nations that have plundered you,’ then we need to understand there is a direct relationship between the Lord Almighty and ‘Me’. The ‘Me’ is the Lord who died for us. There is a correlation, and the Jewish nation cannot grasp this, thinking there is only one God. The Son was sent by the Father. Many translators of the Bible have difficulty understanding this.

Zechariah 3:1–4

Then He showed me Joshua, the chief priest, standing in front of the Messenger of the Lord. Satan the Accuser was standing at Joshua’s right side to accuse him. The Lord said to Satan: ‘I, the Lord, silence you, Satan! I, the Lord, who has chosen Jerusalem, silence you! Isn’t this man like a burning log snatched from a fire?’ Joshua was wearing filthy clothes and was standing in front of the Messenger. The Messenger said to those who were standing in front of Him: ‘Remove Joshua’s filthy clothes.’ Then He said to Joshua: ‘See, I have taken your sin away from you, and I will dress you in fine clothing.’

ZECHARIAH’S FOURTH NIGHT VISION – the accuser Satan opposing Joshua with the turban These words continue from the previous chapter, assuring the future revival of Israel. The Lord will live in their midst, and the heathen nations will obey them. Surely at the time of Zechariah, the people had great expectations, but they will never be as momentous as on the day of the Lord. Early in the Book of Acts, it becomes clear that with Christ’s first coming to earth, the kingdom did not commence for the Jewish nation, as they refused to repent.
The literal fulfilment awaits Israel, when the Lord will walk in the midst of them (2:10). The Lord will gather them (2:11), and He will again choose Jerusalem (2:12). The last verse says the Lord will awake from His holy

dwelling place, implying that before He wakes or returns with His second coming to earth, He will be dead to the world. He will awake once the Church is complete. The deep sleep, as in the Book of Daniel, is the time between Christ's first and His second coming to earth. We are now in that time, and He lives, but no one is aware of Him.

We can consider this in the light of the history of Adam, as he too slept; but once he awoke from his sleep, he had Eve next to him. Similarly, when Christ wakes, the Church will be complete, and reborn Israel will be His bride. There will be a marriage with Israel as His bride. Israel had to learn to be patient for 400 years of waiting before Christ's first coming to earth, and now the 2000 years before Christ's second coming to earth. The promises are made to Judah, but before they are fulfilled, we have another prophecy that involves a different Joshua.

It reflects a time before the Jewish nation receives Christ, as at the end of chapter 3. We again read of the restoration of Israel, even if it is expressed in the words: 'Each of you will invite your neighbour to sit under your vine and fig tree.'

The fig tree or the vine could be either a literal fulfilment or a spiritual one. The fig tree portrays natural Israel, and if Israel lives under the fig tree, then it suggests natural Israel. The fig tree reflects the dispensation of the law: the works of the old nature. No matter how excellent our works may appear, they will always falter. Zacchaeus climbed into a fig tree to see the Lord Jesus (Luke 19:5). The Lord called him from the tree, and He accepted him with open arms; He even invited him to stay in his house. This incident reflects the believers who distanced themselves from the dispensation of the law (fig tree) to embrace Christ throughout our dispensation of grace. The promises made to Abraham are tied to the vine. It is a new life from the new covenant and creation. It is Israel living as part of the 'new' and not the old. In the Bible, we often read of the fig and the vine tree together. There is even a fig tree planted in the vineyard, and it was hacked down. I believe in the new creation the vine will figuratively spread its branches in the fig tree, as then total Israel (fig tree) will be reborn to allow the vine (the promises made to Abraham) to grow in its branches. Zechariah 3 does not concern Israel, but the Lord Jesus Christ. The focus is Joshua. Basically, the name Joshua and Jesus are the same. The one is translated from Hebrew into English, the other from Greek into English. It is also interesting to note that the names 'Joshua' and 'Isaiah' are essentially the same, as Joshua in Hebrew can be read as 'Saviour' or 'the salvation of the Lord'. It is the same

Joshua who followed Moses during the time of the law, and he guided them safely to the Promised Land, Canaan. The Joshua of Zechariah 3 will also lead Israel from the old to the new—or from Moses (the law) to the new covenant in Christ.

Joshua belonged to the tribe of Ephraim, and he was not from Judah. The Joshua from Zechariah 3 was a High Priest and thus the High Priest of the old covenant—or to the order of Aaron. At that time, the people had no kings, as Zerubbabel was a prince and no ruler. He is named in the chronicles of our Lord in the Book of Matthew, but he never had a crown.

Since the Babylonian captivity, there was no king or Jewish kingdom, as they were no real nation. The people were ruled by the high priest, and his power exceeded the crown prince, as they had no kingdom.
The binding factor of the people was Judaism or the Talmud. The religious leaders were vital to them, and they swayed the Jewish nation, as to them the political leaders did not matter. At the time of our Lord, they had the Sanhedrin, and the decisions were made by the High Priest; they were decisive. The Sanhedrin is a body of religious men who had great powers, and to whom all questions of law were raised.
This setup is not unusual, as in other nations the king also used to be their priest, but in Israel it is different. Both those duties were taken from Ephraim, and given to the tribes of Judah and the Levites.
In this chapter or vision, there was no real firstborn, but there is a Joshua, and he is offered to Zechariah, standing before the angel of the Lord. This vision, as in the vision Zechariah had in Zechariah 6:9, portrays Joshua as our Lord and Saviour—and who will argue this?
It could have been literally true in the Bible. It happened in real history with the
Patriarchs. The vision of Zechariah is prophetic. Every message in the Bible from
Genesis 1:1 conveys a prophetic message, and the history of Zechariah is no different. In a vision, Joshua had a change of clothing. Many believe it was factual, but I believe it happened in a vision or a dream. In the Bible, any dream or vision spells out the blessings of our present dispensation. It is the time we now live in—or the time of the new covenant. This chapter commences with the words: ‘He is waking up and setting out from His holy dwelling place.’
It insinuates what Zechariah saw in a vision. The words ‘dream’, ‘sleep’, and ‘vision’ are all similar, and they denote the new covenant. If we argue it happened for real, yes, then it did, and it could have been; but the real implication of the prophecy is to alert us to our dispensation of grace and also to Christ’s latter kingdom on earth.
This vision does not necessarily imply the Church or Israel, but the new covenant in general. It concerns the Mediator of the new covenant, and as Joshua and Aaron were honoured as the mediators of the old covenant, similarly here the Lord Jesus is esteemed as the Mediator of the new covenant. Both Aaron and Joshua portray the old covenant, but in this vision the Mediator of the new covenant is Christ, who was resurrected. Both the Lord Jesus and the mediator of the old covenant were high priests. Aaron, who denotes the old covenant, will be succeeded by the Mediator of the new covenant. In this vision, Joshua seemed to be the arbitrator of the old covenant, but his name is changed to the Greek—or to Jesus of the new covenant. This prophecy denotes that the high priest of the old covenant will be succeeded by a final High Priest, namely Christ.
Zechariah had a clear vision of Joshua, the high priest, standing in front of the angel of the Lord (v. 1).
He had to measure the temple, and Zechariah easily recognised him as Joshua—and we may query if Joshua experienced something, or if it was a

mere vision. We may ask ourselves if Joshua heard the actual words. It remains a question.
The Messenger is the angel—namely, the Lord—as He is the Messenger of God. The word ‘angel’ comes from the Greek word angelos, which means ‘messenger’. Angels are spiritual beings having no bodies of flesh and bones, though they have the ability to appear in human form. In this chapter, the Angel is Jehovah, the Messenger—namely, God.
Both Joshua and the Angel of the Lord portray the Lord Jesus, and it is difficult for many to grasp. In this vision, particular features of Christ are revealed, and the Angel portrays God—or the Son of God—and here Joshua is not necessarily portrayed as the Son of God, but rather as the Son of Man.
He portrays Jesus of Nazareth, and that is where many people stumble. Both are different, and we need to distinguish them.
Jesus of Nazareth lived on earth as a human being and not as God. He was not God revealed in the flesh, as it is wrongly translated.
The Scriptures teach us that God emptied Himself, and He made Himself void, to become a man like us (Philippians 2:7). It pictures Jesus of Nazareth in a humbled body, esteemed much less than being in the countenance of God Himself. The Book of Philippians, chapter 2, is clear, saying He emptied and humbled Himself to such a measure that He even died for us. He was in the form of God, but He became man, and ‘man or servant’ is not God. He was like God, but then He was equal to man, and we are servants. There is a vast difference, and therefore the duality: as Joshua was standing in front of the Angel—namely, God.
It is Jesus of Nazareth standing before God. The countenance of a man against the countenance of God. They are one and belong together. There is not much difference, as the one honours the other. In the Book of Daniel, we read of the Ancient of Days, and afterwards He is referred to as the Son of Man. The one is known as the God Jehovah, and the Son of Man is the resurrected Christ (Daniel 7:9–13). The One who walked on earth is known as the great ‘I Am’, and He was before Abraham; but the Son is the resurrected, and not the humiliated.
The Son of Man is the Ancient of Days, and therefore He can claim what is rightfully His.
Satan stood on His right side to accuse Him of what?
This is a simple metaphor, as Joshua stood before the presence of God. Our Lord obeyed the Messenger of God when He walked on earth, but Satan tried to steer Him in the wrong direction, but He did not succeed, as our Lord never sinned.
In the New Testament, we have many examples, as in Luke 4 and Matthew 4, and it was not only that He was tempted by Satan when He was on the mount, but throughout His life Satan tried his best to influence Him.
Since our Lord was resurrected from the dead, Satan has tried to accuse the believers in Christ, but we have faith in Christ, as He is our High Priest. Satan is powerless when he thinks he can accuse us. Satan accuses the people today, but the Lord Jesus, as the Mediator of the new covenant, helps us, and Satan has no leg to stand on. Verse 3 says Joshua had dirty

clothes, and it pictures the man Jesus. At that time, it epitomises Jesus of Nazareth—not as the Lord God—as He willingly rid Himself of His glory to be humiliated. He carried our sins, and thus Him wearing the dirty clothes. He took our sins in His own body, and since when did He bear our sins? It was from His birth, to become like one of us. Since He became man, He took our sins upon Himself, and Psalm 51 is prophetic: when it says He took our sins, He put the load on Himself. His mother received Him in sin—and it was the sin He took on Himself: 'My mother conceived me in sin.' Since His birth, He willingly carried all our sins and those of each person on earth, and He died with them at Calvary.

He came to redeem us from sin, and the cloak is the body. If Joshua had dirty clothes, then he was polluted due to our sin.

The cloak is the body that covers us. It is Jesus as Man, and He was not a high priest, but it illustrates how the old is exchanged for the new. Jesus was stained by our sins, but He became the perfect High Priest. He was not a high priest like Aaron when He took our sins, and according to the law it was impossible.

We can say both Joshua and Israel had a soiled garment. To Israel was given the responsibility of the high priest—and nothing meaningful happened—and therefore the clothing needed to be exchanged. Israel is implicated with this typology, but the real typology is understood with Jesus' birth and His life on earth.

He had the highest possible position on earth, as He held all the rights from Adam. Therefore, He could be regarded as a priest, but with a soiled garment. He could not fulfil the duty of priest with the soiled garment. He had to exchange His clothing.

Joshua portrays both Jesus and unclean Israel, but things went awfully wrong.

Satan the accuser was standing at Joshua's right side to accuse him. The Lord said to Satan: 'I, the Lord, silence you, Satan!'

Were there two people named as Lord?

There is a similar backdrop in Jude 9, when it says that Michael the archangel contended with the devil when they disputed about the body of Moses. He simply said to him, 'The Lord rebuke you!' and nowhere else in the Bible is it mentioned again. He is the greatest of angels, and it could be the angel of the Lord, as He is the greatest of them. He is God Himself, and His only words were 'The Lord rebuke you', and this saying is found in Zechariah 3. It is the Lord rebuking Satan.

Joshua could not be the priest as he wore the stained cloak. He merely says, 'The Lord rebuke you'; it's all settled, and He procured a final and definite judgement on earth. When Joshua silenced Satan, He spoke of a man like a burning log snatched from the fire—and we may query which fire it is. The Lord who chooses Jerusalem will come with the fire, and then He will be delivered from the fire. It could literally be a fire that will engulf Jerusalem, as he will be punished; and it could also imply Christ's death and resurrection. Jerusalem will be remodelled, and our Lord was resurrected from death once He dealt with the 'sin' issue. He is now the eternal Christ.

The same Joshua we are talking about will need a change of clothing. Joshua with the old clothing—or as part of the old covenant—will need to exchange his clothes to put on new clothes, and it is accomplished with His resurrection. The fire did sweep over Him, and He is saved. The judgement did fall on Him, but He is delivered; and we understand that the words ‘clothing’ refer to His body. He needed to die, and with a new body He is resurrected from the dead.
It is not the end of the story, but it also entails Jerusalem, and it is easy typology, as the dirty clothes are the old covenant: the old needs to be exchanged.
‘Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come’ (2 Corinthians 5:17).
In the Bible, fire is to purify, and the filth is gone, and what is left is clean.
It could be either:
The Man Jesus;
The Church with our rebirth;
The old Jerusalem, to be rebuilt from flames.
Whatever blessings the people will receive, they are the blessings that will emanate from our Lord. Whatever blessings the Church receives in heaven is directed from Christ Himself.
We are blessed with every spiritual blessing in Christ in the heavens. If Christ is born again, similarly we too are born again, and it will also imply the future reborn Israel, Jerusalem, or any nation on earth.
To be part of the ‘new’, we need this ‘new life’. Our blessings are also derived from Him.
He is the mediator between God and man, and all our blessings are via the Mediator.
If Christ is born again, likewise we too are reborn;
Israel too will be reborn like us;
If we are part of the new creation, then we owe it to Christ, as He is the new creation.
If we are called the ‘Sons of God’, it is because He is the Son of God.
It commences with the Messiah, and outside of Him there is nothing.
That is the reason why Israel is called the Son in Isaiah 49, as Israel too will be called the ‘son’ once they accept Christ.
In verse 4, Joshua gets rid of the old clothes, as the old clothes portray the unclean works. We need white clothing, and it portrays our righteous works, as we will be glorified in a new body, equalling our righteous works on earth; it will balance the works we did for Him on earth.
The white clothes are the works of the righteous people, and the stained clothes the evil works of sin. The garment is exchanged with a new garment, as the new garment is a better body. The New Testament says we will have a new body, and the level of our righteousness is expressed in the clothing we will be clothed with in heaven. It dictates our glory. In the Psalms, we read that the garments will perish, but You remain; they will all wear out like clothing. You will change them, and they will be discarded (Psalm 102:26).

Hebrews 1 says the old creation will be exchanged like a garment, to be replaced by a total new creation. They all will be rolled up like a cloth, and likewise the old heaven and earth will also be thrown away, to be rolled up like a carpet and exchanged for the new.
Everything we see will vanish, but the resurrected Lord and the third heaven will not be replaced. In the New Testament, the Son is Jehovah, and they are one and the same. He is the same yesterday, today, and for ever, and His years will never end (Hebrews 13:8). He was the humiliated one, becoming like one of us, but inside He was the very nature of God. Everything we see with our eyes will be exchanged, as the 'old' must give way for the new.
It all happened with Jesus' death, but He was resurrected as Christ. Jehovah is the garment of God, as He fully replicates the glory of God. He is God's glory, and thus the garment!
If we see God, we see His garment, and we cannot see God, but we can appreciate the Son.
The old creation will be exchanged for the new.
On other occasions, it says the clothes will be washed, and the result is considered the same. The soiled garment is cleansed by the Word of God—and not by fire. It is bathed in water, portraying His death and resurrection.
In the same Psalm, it says that the old garment is washed and gone (Psalm 102), but also His days are shortened to the 12,600 days—the Lord followed a path, and it ended with His premature death. 'In the course of my life He broke my strength; He cut short my days. So I said: "Do not take me away, my God, in the midst of my days; Your years go on through all generations"' (Psalm 102:23–24).
Don't take me away in the midst of my years—or after 34 years (the half of 70). He was taken away with His death and resurrection.
The Son is mentioned in verse 26: 'The heavens and earth will go like a garment. He will fold them up like a cloak. They will be changed like clothing. He will always be the same, as He is the resurrected from the dead.' When our Lord died, He literally exchanged the entire old creation for the new with His death and resurrection. It was only possible via Him. The former is exchanged.
The Psalm ends with the words: the children of Your servants shall continue, and their seed shall be established before You. The Church—or Israel that is reborn—will continue for ever, and death will not govern us.
Isaiah says: 'Lift up your eyes to the heavens and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last for ever; my righteousness will never fail' (Isaiah 51:6).
The death and resurrection of Christ are hidden, and yet it is easily traced in the Old Testament. From the judgement to befall the earth, something new will develop. Nicodemus had to acquaint himself with this, as he too had to learn that the only way to the kingdom of God is via rebirth. The seed must be buried beneath the earth to germinate. There will be a new creation, and the turban Joshua wore portrays it. So they put a clean

turban on Joshua’s head. While they did this, the Messenger of the Lord was just standing there.
In Galatians 5:1, it says we merely need to stand in the work Christ has already accomplished for us. This chapter directs our thoughts to the truths of the New Testament.
In the Old Testament, the high priest wore a turban. According to the original Hebrew word, a turban stems from the word tsanaph (Strong's no. 6801), meaning ‘to wrap or wind around’. This may involve a lot of effort. To some, Christ’s duty as our High Priest is such a complicated affair. Many Christians today do not understand why our Lord refuses to intervene in our earth’s many dilemmas. Philippians 2:9.
The turban portrays Christ as our High Priest since His death and resurrection. To complicate things, we read that a gold plate or crown was pinned to a white turban (Exodus 28:29, 39). The turban is made of linen, and the golden plate or crown is attached to the turban with a purple rope.
The turban reflects our 5th dispensation, and the golden plate the 7th dispensation. It reflects Christ’s hidden Kingdom (5th dispensation, or the turban) and the revealed Kingdom (7th dispensation, or the golden plate). The gold plate is tied to the promises that the High Priest will become the King, and He will reign throughout the Millennium. The Lord Jesus appeared on this earth as a servant, subjected to God’s will. For that reason, God exalted Him above any other power in heaven or on earth. He will wear a turban and the crown (plate), which symbolises His power. Colossians 2:7–9. Now, in our 5th dispensation, He is only wearing the turban, until the time He claims His kingdom. We ought to submit ourselves to Him today when He is only wearing the turban. Our priorities should be with Christ, but He will be glorified on earth. The plate or crown is tied to the turban with a small purple string. Firstly, we need to place the turban on our head, followed by the crown. The two can be seen separately. The turban reflects our dispensation. If the plate or the crown is attached to it, it reflects the 7th dispensation. Then Christ’s kingdom will envelop the entire world.
The wearing of the turban on the Great Day of Atonement (Leviticus 16). The only real responsibility the high priest had was to enter into the inner Sanctuary on the Great Day of Atonement. Only on that day did he exchange his brightly coloured clothing for the linen coat and turban. He then resembled any ordinary priest, except that he wore the turban instead of the bonnet.
Within the setting of the new covenant, Christ will be both our High Priest and King, and thus the turban and the crown are tied to each other.
The word ‘turban’ here could also mean a crown, and even though the words are not alike, there is some parallelism.
‘I put on righteousness as my clothing; justice was my robe and my diadem (turban)’ (Job 29:14). A ‘diadem’ is a type of crown, specifically an ornamental headband worn as a badge of royalty. A diadem is not a crown, but in the old Hebrew it might have been. It says He clothes

Himself with righteousness, and it is tied to the word ‘justice’ or ‘judgement’, and the turban is a glorious crown.
In Isaiah 3:23, it is written as ‘turban’ or ‘headbands’.
‘The nations will see your righteousness. World leaders will be blinded by your glory. And you will be given a new name by the Lord’s own mouth. You will also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God’ (Isaiah 62:2– 3). The crown of beauty is the royal diadem.
This is said of Jerusalem after they repented as a nation.
In Zechariah 3:5, we read, ‘Let them put a clean turban on his head.’ It could also mean a diadem, as the High Priest of the new covenant is both Priest and King.
He is the king of what? Here Joshua is crowned, and of whom is he the king? It concerns a new creation, as He is clothed in a new garment. There is a new covenant, and He is both king (crown) and High Priest (turban). If this is not clear, we also read in Zechariah 6:11, ‘Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua.’ The high priest is crowned, and the crowns are written in the plural as He will rule the nations of the world with the Church, who are His many other crowns. Later, in verse 13, it says He will be a priest on His throne, and there will be harmony between the two. He will be a priest on His throne, and they will unite as the two mountains: the Mount of Olives (king) with Mount Moriah (priest). Together they portray the hidden kingdom of Christ. When Mount Zion is joined with the Mount of Olives, then it addresses Christ’s revealed kingdom during the Millennium.
We read that once they gave Joshua the new clothing with the turban, the Angel stood standing, as it portrays Christ’s death and resurrection. He will always stand, as in Hebrews 1, and He will not change. To Joshua something happened, but not to God. The words of verse 7 say, ‘If you live according to my ways and follow my requirements, you will govern my temple and watch over my courtyards.’
It could be either Israel or the Lord, and a promise is made saying: ‘Then I will give you free access to walk among those standing.’
Our Lord is the first to be part of the new creation, and to Him the promises are made, but also to the Church and reborn Israel. The prerequisite is to follow His desires – to walk the footsteps of faith as in Hebrews 12:2. It is the walk He completed for us, and we too need to follow His footsteps. He is seated at the right hand of God.
The words ‘Then I will give you free access to walk among those standing here’ sound complicated, but we need to ignore the word ‘here’ as it is not meant to be written. All those who remained standing – the promises were made to them. Those who stood as the angel of the Lord in verse 5 are the people who are reborn. The Lord will live amongst them – and it addresses reborn Israel from the dead, not only in a spiritual sense but also in a literal sense, as Israel will judge the heathen nations. ‘Israel’ could also convey the Church, as they are the remnant at that time – the believers who accepted Christ. They are the people who stand, and if we do ignore the word ‘here’, then everything seems to become clear.

The following verse says, ‘Listen, chief priest Joshua and your friends sitting with you. These men are a sign of things to come: I’m going to bring my servant, the Branch. Then I will give you free access to walk among those standing here.’
We may ask who the friends are who were sitting with Joshua the High Priest. To sit is to rest, and that is the idea, as they found lasting peace and rest and are comforted by the new covenant in Christ. It is the Church or the 24 elders seated around the throne of God in the Book of Revelation. That is the reason why our Lord spoke so many times in the Gospels, saying His disciples are known better as His friends. They picture the Church, and they are the first to believe in Him.
Joshua and His friends are a sign, as we are with Christ in heaven – a great sign, for primarily Israel on the day of the Lord.
We can study Psalm 118, saying of the stone the builders previously rejected: it became the head stone of the corner. It is the Lord’s doing, and it is marvellous in our eyes. It is wonderful, as the Church is called, and the first sign Israel or the world will see as from today is on the day of the Lord when Christ accompanies the Church.
The words ‘I’m going to bring my servant, the Branch’ – we can argue the servant is the Lord Jesus, and the great sign does not only involve Him but also the Church.
Ephesians 1:3 says we are blessed with every imaginable spiritual blessing in Him. If He is the Branch – then we too are the Branch. The world considered the tree dead, but miraculously a shoot appeared, and the question is: who is the tree?
It is Israel, and especially Ephraim, as from the firstborn blessings of Joseph, the Church is formed.
Indeed, from Israel there will be a shoot, and not only from Judah but also from Ephraim.
Indeed, in the Old Testament we often read of the ‘branch’.
‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and splendid for them that have escaped of Israel’ (Isaiah 4:2). The Branch is the ‘One’ who is resurrected from the dead, and later in that book we find a similar saying:
‘Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified’ (Isaiah 60:21).
This Scripture concerns Israel, as here they are the branch. Certainly, if the branch is Israel, it can also concern the Church. They are Joshua and His friends, or whoever they may be. Certainly it is Christ and the Church, or the later reborn Israel.
Following this are more familiar verses:
‘Behold, the days are coming,’ declares the Lord, ‘when I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land’ (Jeremiah 23:5).
Here the branch is from David, but it directs us to Christ’s resurrection from the dead. The shoot is the resurrection, and He is the Messiah, and He did die. Strangely though, many Christians today believe their Messiah

died for them, as He was felled to the ground with His death. They don't understand when the new shoot appeared, it will also spell the beginning of reborn Israel. Israel too will be punished as any believer who received Christ, and they too as individuals need to repent, to die with Him, so they can be resurrected with Him as part of the 'shoot'.
The Church is mostly formed from the 10 tribes of Israel, and they were judged with the Assyrian captivity, but life did appear to them. No one today will ever imagine that new life did emanate from them.
'In those days, and at that time, will I cause a Branch of righteousness to grow up to David; He will do what is just and right in the land' (Jeremiah 33:15). This verse is regarding the kingship of Christ.
Now we can study the words in Zechariah: 'Listen, chief priest Joshua and your friends sitting with you. These men are a sign of things to come: I'm going to bring my servant, the Branch' (3:8). It speaks of Christ as the High Priest, but with the mere mentioning of the 'Branch', we also need to be aware of His Kingship. He is crowned.
The same thought we find later in Zechariah 6:12: 'Tell him this is what the Lord Almighty says: "Here is the man whose name is the Branch, and He will branch out from His place and build the temple of the Lord."'
Today the temple is built by Christ in heaven, and later it will be placed in Jerusalem. It is said in the backdrop when they did rebuild the temple in Zechariah's time. When we study the word 'branch' in Zechariah 3:8, we understand it speaks of His resurrection. It is the third time His death and resurrection are mentioned in the Book of Zechariah. The first time is when He is taken from the fire (2:5); the second time is when the dirty garment of Joshua is exchanged (3:4); and finally, when the Branch or the shoot did sprout.
'As for the stone I have set before Joshua – on the one stone there are seven eyes. I am about to engrave an inscription on it,' says the Lord, who rules over all, 'to the effect that I will remove the iniquity of this land in a single day' (v. 9).
Which stone is Zechariah talking about? Many have different opinions, but I believe that the 'stone' is Joshua, and both the stone and Joshua epitomise the risen Christ. This is nothing extraordinary, as the stone in Daniel 2:45 is the stone we need to build upon. It is the stone on which the new temple is built, or the new creation. It is the 'stone' whereupon the Church is established, and our Lord told Peter: 'Now I say to you that you are Peter (which means "rock"), and upon this rock I will build my Church' (Matthew 16:18). On the stone were seven eyes, and this is a simple explanation, as they portray the Spirit. Zechariah refers to the Book of Isaiah, where the seven spirits are named, and they have the same meaning.
'A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.
The Spirit of the Lord will rest on him – the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord – and he will delight in the fear of the Lord.

He will not judge by what he sees with his eyes, or decide by what he hears with his ears, but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together, and a little child will lead them. The cow will feed with the bear; their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea' (Isaiah 11:1–9). In the above verses, the seven spirits are cited – but it is the one Spirit. It reflects the position of Christ during our dispensation of grace. Now there is nothing to notice of His kingdom, as He will not judge by what He sees or what He hears.
The world disdains the unseen Christ, thinking He is dead.
The poor in spirit will be blessed, and those who hunger after righteousness – and they are quoted in the New Testament.

Isaiah 11 can be divided as follows:

Verse 1 reflects Christ's resurrection;

Verses 2 to 4a our dispensation of grace;

Verses 4b and 5 the time when His kingdom is revealed;

Verses 6 to 9 address the new creation mostly, the time after the 'last day'. Today we are already part of a new creation in Christ, and the seven spirits do portray our dispensation and God working in us today. The seven is the finished work of God in our time, but then 'hidden' as they are spirits. Zechariah 3 does transmit our time of waiting.
The stone needed an inscription, and the writing is to engrave. Reborn Israel will be a soft stone, not as the clay tablets in Moses' time, upon which the Word of God is engraved. The Apostle Paul writes: 'It's clear that you are Christ's letter, written as a result of our ministry. You are a letter written not with ink but with the Spirit of the living God, a letter written not on tablets of stone but on tablets of human hearts' (2 Corinthians 3:3).
His Word needs to be written in our heart. As the law was placed inside the Ark of the Covenant, similarly His word needs to be placed in our heart.
These verses address the faith of the Lord Jesus – the faith He displayed while He was on earth. The Word of God was placed in His heart, and it did bear much fruit. It is related to the Word of God that was placed in the 'golden' ark, as it captured every word
God spoke. The words of our Lord were: 'I will do the engraving myself.' Therefore, the
Lord can say: 'I have hidden your Word in my heart that I might not sin against you' (Psalm 119:11).

The engraving is the faith of our Lord and also of Israel or the land.
We can study Jeremiah 31:31 or Hebrews 8:10, and we will discover it is the new covenant that will be written in our hearts. We can reason Hebrews 8 quotes Jeremiah 31, but it could also quote Zechariah 3, and in this chapter it says He will remove the sin of this land in a single day.
The prophecy in the Book of Zechariah condenses the views of the Major Prophets, such as Isaiah or Jeremiah. ‘Then each of you will invite their neighbour to sit with you peacefully under your own grapevine and fig tree’ (3:10).
Then the new covenant commences, and then each will gather under the vine and the fig, as Israel will recover, and its roots will feed from the branch of Jesse, a branch that will surely bud.
Before we enter that next phase in Israel’s history, the two witnesses are studied in the following chapter.

Zechariah 4
The angel who was speaking with me returned and woke me up as one might wake someone who is sleeping. 2 He asked me, ‘What do you see?’ I answered: ‘I see a solid gold lampstand with a bowl on top and seven lamps on it. There are seven spouts for each lamp that is on top of it. 3 There are also two olive trees beside it, one on the right of the bowl and the other on its left.’ 4 I asked the angel who was speaking with me, ‘What do these things mean, sir?’ 5 Then the angel asked me, ‘Don’t you know what they mean?’ ‘No, sir,’ I answered. 6 Then he replied, ‘This is the word the Lord spoke to Zerubbabel: “You won’t succeed by might or power, but by my Spirit,” says the Lord of
Armies. 7 What are you, Great Mountain? Before Zerubbabel, you will become a plain.
And he will bring out the capstone accompanied by shouts of: “Grace, grace to it!” 8 Then the Lord spoke his word to me. He said, 9 “Zerubbabel’s hands have laid the foundation of this house, and his hands will finish it. Then you will know that the Lord of Armies has sent me to you. 10 Who despised the day when little things began to happen? They will be delighted when they see the plumb line in Zerubbabel’s hand.” (These seven eyes of the Lord roam over all the earth.) 11 I asked the angel, “What do these two olive trees at the right and the left of the lampstand mean?” 12 Again I asked him, “What is the meaning of the two branches from the olive trees next to the two golden pipes that are pouring out gold?” 13 He asked me, “Don’t you know what these things mean?” “No, sir,” I answered. 14 So he said, “These are the two anointed ones who are standing beside the Lord of the whole earth.”’

ZECHARIAH’S 5th NIGHT VISION – the two olive trees
This vision implicates Zerubbabel and not Joshua as in the previous vision. Both of them are frequently named in the same breath, as Joshua was the high priest and Zerubbabel the prince, a descendant from King David. At that time, there was no heir to the throne, as the Israelites were ruled by the heathen nations. Joshua embodied the high priest, and Zerubbabel the

king, and together they denote Christ as Melchizedek, as previously both Moses and Aaron denoted Christ. Together they represent the Messiah in the New Testament, as the 'two' are mentioned so many times in the Old Testament prophecies. Before Zerubbabel is named, we have a complex vision as experienced by Zechariah. He was woken from sleep, and waking from his sleep is like being resurrected from the dead, or else it could be Israel who slept and who were awakened from the dead. This vision is difficult to sketch, as each artist who tried to picture it had such different interpretations. I will not even try, as we need to grasp its spiritual import. If Zechariah was totally awake from his sleep is difficult to decide, but when he did awake from his sleep, it can be tied to the end of our dispensation, when our Lord will descend from heaven to judge the world.

Verse 2 etches a golden candle or a menorah, and if, in the Bible, we do study this, it is shaped from pure gold. This seven-branched lampstand has great importance and symbolism in both the Old and the New Testament. It originally had a central stand (trunk or shaft) with three other branches proceeding from each side; each having a small platform on top. Each platform was able to hold a lamp bowl filled with olive oil with a burning wick. The Menorah is a platform having seven lamps, and it weighed one talent. Its construction is described in Exodus 25:31–39. The fire had to be tended every evening, and it kept burning.

What does it picture? The menorah diffuses the light, and the light shines down from above. It portrays the working of the Holy Spirit, and there is harmony with both the light and the Spirit. It will shine the light of God in a dark world and in the hearts of men. The Word of God is a light to our feet (Psalm 119:105), and the light will direct us to true life in the Resurrected. It is brought about by the Spirit, and it is made of pure gold, transmitting eternal issues. It conveys an eternal covenant and kingdom. There was a bowl above the menorah with the platforms and wicks, and it had a special meaning. This Menorah is slightly different from the one in the temple. It has an extra container on top of it, which acts as a reservoir or oil tank over the seven lamps. Gravitation made the oil flow into the lamps. The olive oil was the source of energy for the light, and the bowls are the reservoir.

There were seven spouts for each lamp, and they continually supplied them with oil. There were also two olive trees beside them, on the right and left. Whether there were seven spouts or 14 spouts is difficult to determine, but there were two olive trees. The two olive trees stood close to the menorah, and they secured the oil to the wick that burned continuously. The olive oil fuelled the menorah in both the tabernacle and temple. It was also the chief ingredient in the anointing oil, anointing both the kings and priests in Israel (Exodus 30:24).

The vast difference between the Old and the New Testament is that, in the Old Testament, the oil needs to be attended to each day, but in the New Testament it will burn forever. In this picture, the menorah is secured by the eternal oil, as any olive tree never dies, but disease will make it die. There is one grove in Sardinia that reliably dates back almost 4,000 years.

Oral tradition indicates that some are even older, and that in fact olive trees might never die.
It is easily pictured by the ten virgins, as five of them had oil and the other five did not have oil. When they got their candles, it burned, but the light of the five foolish virgins died, having no oil, but the five wise virgins had fuel, as it was fuelled by the oil of the new covenant. The five wise virgins had the light, unlike the five foolish virgins who depended on the old covenant of the law (Matthew 25:1–13). The light of the old covenant is brief, and in the New Testament it is called a shadow – there is light, but very little. It is imperfect, and one could walk in the light but with difficulty.
The lamps of the ten virgins did die, as it pictures the end of the law or the old covenant, but they needed a crucible of oil once it did. The crucible of oil will be the light of the new covenant, and if we are stuck with the old covenant, we will never enter the kingdom.
Our Lord said, ‘Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but only those who do the will of my Father who is in heaven. Many will say to me on that day, “Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?” Then I will tell them plainly, “I never knew you. Away from me, you evildoers!”’ (Matthew 7:21–23). Any work as part of the laws of Moses will not suffice.
Thus the crucible of oil is the new covenant, and as in the parable of the ten virgins, they had to ensure they had oil. In the vision of Zechariah, the oil is fuelled differently. There is a reservoir of oil, meaning the lamps will never die, as it is bonded with the crucible of oil, and it is not the light of the old covenant, but the light is the glory of the new covenant.
In verse 1, Zechariah did awake from a deep sleep, as it bemoans the death and resurrection of Christ and the beginning of the new covenant. He fixed his eyes on the menorah, and the lamp is tied with the crucible of oil, and we may think the reservoir will run out of fuel. No, it will never go empty. There were two olive trees, one on the left and right, and Zechariah asked what this is. It will continually supply oil to the crucible of oil, and via them it will feed the lamps. The light is the eternal life we did receive in Christ. Later the oil is called gold, as it is eternal.
Before a detailed explanation, Zechariah said he had no clue what it meant. Instead of the angel answering his questions, he shared something unique. A little is added to the vision, and the final answer is given in verse 6: ‘You won’t succeed by might or by power, but by my Spirit,’ says the Lord of Armies.
The bottom line is the vision explains the working of the Spirit of God, and it explains what it is not. The working is not the power or the might of our works, but the working of God under the new covenant. Today no one notices the working of God or His Spirit in this world, as it is hidden and overlooked. It is a vision of God before the definite manifestation of His kingdom on the day of the Lord. This is a vision of the working of God in our time of the new covenant, and it is communicated via Joshua and

Zerubbabel: the king and the high priest. Today everything happens on the quiet, and there are no signs of anything happening on earth today. When He does appear, He will gather all the heathen nations at Jerusalem, and the land will be devastated – and that is the power and the might God has in mind. He will finally make known the kingdom of Christ on earth. This vision of Zechariah is not tailored around the time of the great tribulation; no, it involves our dispensation of grace, when the kingdom is hidden, as during the time of Joshua and Zerubbabel. It concerns spiritual matters that are invisible.

Having our dispensation in mind, we can relate to verse 7, saying: ‘Nothing, not even a mighty mountain, will stand in Zerubbabel’s way; you will become a plain. He will bring out the topmost stone with shouts of blessings on it!’

It is a somewhat cryptic message having a hidden meaning, and it’s difficult to understand, as it addresses our dispensation. Those vague expressions do amass a great message of truth to us today. When we do study the New Testament, we need to understand the words of the Apostle Peter, saying we have the prophetic message, and it is totally reliable, and you will do well to respond to it. No prophecy is of personal interpretation, and it was never invented by humans. Rather, it was given by the Holy Spirit as humans spoke under God’s direction (2 Peter 1:19–21). Prophecy is not of one’s own interpretation, and many writers or prophets like Isaiah were driven by God, and they are all linked. We need to compare prophecy with prophecy, and then we will find the one explains the other. We have the New Testament to enlighten the Old Testament, and the words of 2 Thessalonians 2, Matthew 24 and 25, and the complete Book of Revelation are written to explain its prophecies. All of them will be senseless if we don’t try to bring them together. We need to compare Scriptures with Scriptures, and that is why everything is misunderstood if we fail to believe the binding factor, which is Christ. We have no excuse, as we are intelligent beings. We need to study the words to understand a prophecy – if we fail to believe that the Bible is the Word of God, then we will never make the effort to compare one Scripture with the other. If we do, then the Book of Revelation, Daniel, and all the other Old Testament prophecies will loosen up. Zechariah was disappointed by the brief answer given to him via the angel, as it did not explain all the answers he had to all his questions. He needs to appreciate the vision conveys the working of His Spirit.

In verse 11, he again asked for an explanation of the two olive trees, and more than likely he knew the crucible of oil and the lamp do picture the truths concerning the Spirit. There is mention of the two crucibles and not one, but it does not matter to me – as we need to find the spiritual import. If there are two crucibles, then there are seven + seven spouts. We have the one tree with seven spouts on the one side and a similar arrangement on the other side. In the end, it does not matter, as the lamps are fuelled by the olive trees.

There are two olive trees and two crucibles for a reason, and why did Zechariah seek twice a question? (vv. 4 & 12) And why the two crucibles of oil?
Moreover, verse 12 refers to the olive oil as gold. It is ‘gold’ as it transmits eternal matters.
Oil is the Spirit, and it is eternal.
In verse 13, the angel asked him, ‘Don’t you know what this is?’, and he said no. With all the questioning, a meaningless response is given, saying the two olive trees are the two anointed ones, which stand by the Lord of the whole earth.
The people who stood before the presence of the Lord are the men who served the living
God, as previously Moses did stand before the presence of the Lord. It is to obey the
Lord Jesus, and if we serve Him, we are in His service. All the priests stood before the Lord, and they obeyed the Word of God. The priests need to amass the Word of God, and they need to share its message. The two olive trees are the two servants who will obey God in heaven, and what did they do? Their duty is to spread the Word of God. The priests need to accept the Word, and they had to preach it to the people.
Our risen Christ is a High Priest forever, as He is the very Word of God. In the Gospel of John, ch. 17, our Lord did a High Priestly prayer for us, and repeatedly in the Book of John He spoke the Words of God.
In this chapter, there are two servants of God and when we study the Book of Revelation, ch. 11, we will understand who they are. Moreover, in the Book of Romans, ch. 11, we also read of the two olive trees. The two olive trees do convey the Word of God. It pictures the calling of a priest who needs to utter the Word of God to the people, as his words transmit eternal life. The oil radiates eternal life. To understand this chapter, we need to study the New Testament.
Now there is great parallelism between Zechariah 4 and Revelation 11. In both chapters, there is mention of a temple and during the time of Zechariah a temple was built, and Zerubbabel held a plummet. 4:10 The two olive trees are to proclaim the Word of God and that is symbolised in Romans 11. The two olive trees are the two witnesses or those who cause the light to shine. In Revelation 11, it says John was given a reed like a measuring rod and was told to measure the temple of God and the altar, with its worshippers. John too was told to stand up as it exemplifies the resurrection and how the new covenant commences. He had to measure the temple but not the outer court, as it was given to the heathen nations. The yardstick is to measure the Church. When do they measure a building? Once they have completed building it. Property titles give an accurate and up-to-date picture of legal ownership. Once it is measured, it needs to be recorded. With the rapture of the Church, the Church is complete, and it needs to be measured. Then a new dispensation will commence.
The temple is the Church, and once it is measured then the rapture of the Church is complete.

He was told to exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city or Jerusalem for 42 months. At the time of the rapture, it will be given to the heathen nations as Israel will sign an accord with them, and they will pollute the outer court. They will trample it for 3½ years or 42 months, and that is the first half of Daniel's 70th week. Afterwards, the two witnesses will be killed. In Luke 21 v. 24 we read that Jerusalem will be trampled down by the Gentiles until the time of the Gentiles has ended. That is with the rapture of the Church or the completion of the Church, and then the time of Israel begins. The time of Israel commences at the end of Daniel's 70th week. I believe the 42 months are the first half of Daniel’s 70th week, as after the rapture, Jerusalem will be trodden by the heathen nations and even today it is valid as in the past 2000 years.
In the first 3½ years, God will appoint two witnesses to prophesy, clothed in sackcloth. Some translations say God will give power to His two witnesses, but the word ‘power’ is not in the original Hebrew text. Their message will however be accompanied by His ‘power,’ and if they did choose to use it, remains to be seen. Once the Church is gone, God will arrange the two witnesses to preach the Gospel in a very dark and unbelieving world. After the rapture of the Church, no believers will be left on earth and how will Israel come to repentance? Someone needs to preach the Gospel to them. If the rapture of the Church is today, then by the next morning, two witnesses will appear in Jerusalem to preach the Gospel. The sackcloth they wear epitomises mourning. To be shapeless is to mourn and thus death.
The next verse says the two prophets are the two olive trees, and Zechariah 4:14 says: these are the two anointed ones who are standing beside the Lord of the whole earth.
Typologically it is clear that the two witnesses are the two olive trees. The witnesses are those who stand beside the Lord of the whole earth. The fire that proceeds from their mouth is significant as it depicts the words coming from their mouth. Their words will destroy the unbelievers, and the dragon also spewed fire, as his words spell death. We can ask Eve as she listened to the words of Satan, and it caused her to die. If we do eat from the tree of the knowledge of good and evil we will die – and similarly if we want to comply with the law. Many times, the Word of God is referred to as His blazing anger, as in the next verse: ‘You held back your fury. You kept back your blazing anger.’ Ps. 85:3 His blazing anger will judge the unbelievers. The two witnesses will merely need to say to any person: fall down dead, and it will happen. They will have the power to shut up the heavens so that it will not rain during the time they are prophesying, and they have the power to turn the waters into blood, and to strike the earth with every kind of plague as often as they wish. It depends on their words and Elijah once told it must not rain for 3½ years, and it did not rain. It is written twice in the New Testament.
Elijah had the ability to withhold the rain, and I believe he will be one of the witnesses. Moses had the power over the waters to turn them into

blood. The two witnesses are likely Moses and Elijah and one of the other reasons may be that during their life there were many miracles.
The one was the priest (Elijah) and the other a king (Moses). Now we have two possible explanations for the olive tree. In the Book of Revelation, the one pictures Moses and the other Elijah. In the Old Testament, they conveyed the power and the might of the new covenant, and they mirrored it with their miracles.
Moses epitomises the kingship and Elijah the high priest. Officially Moses was not the king, but he embodied it as he was burdened with all their complaints. We do not know if Elijah was a priest, but I do believe he was. Elisha followed Elijah, and he was a priest as the people did seek him to be taught by the Word of God. He had a priestly duty. Later in Scripture we do read of someone who did follow the footsteps of Elijah, and he was John the Baptist. The one represents the Kingship of Christ and the other His Priesthood, and in the Book of Zechariah it is Zerubbabel and Joshua.
Until now we have three possible explanations who the olive trees or the two witnesses are:
The first is the two witnesses in Revelation 11 or Moses and Elijah.
John the Baptist who was a priest. During his lifetime there was not another king, and who could it be? Yes, certainly it is Jesus of Nazareth. Pilate asked Him if He was the king, and He certainly was.
At the time of Zechariah, it was Zerubbabel and Joshua.
When the two witnesses have completed their testimony, the beast that comes from the abyss will make war on them and kill them. Rev. 11:7
After 3½ years or when the idol will be erected in Jerusalem, then the two witnesses will die and lie in the streets. The people will be jubilant, but it will be short-lived. The street is the plain in Jerusalem or the temple plain as there the idols will be erected. Time then is of the essence for then the people must flee with great hurry – as the city will be called Sodom and Egypt. After 3½ days the two witnesses stood on their feet, and they were called into the heavens or on the clouds. It corresponds to 1 Thessalonians 4 when the Church is called to the clouds. 1 Thessalonians 4 pictures the Church who is caught to be in the clouds with Christ. We as the Church will appear to Israel on the day of the Lord. We are the great multitude of people praising God in heaven. We will all appear with Christ in heaven, and the great event is not the rapture, but the weight of this chapter is our appearance with Christ in glory, in view of the world.
If the Lord comes to earth, we will be with Him, and before that, we need to meet Him in the air.
The two witnesses will also appear in glory on the day of the Lord as us, and I believe they are part of the Church. The Lord says come here – and it could have been the sound of the trumpet.
In the Gospel we read that our Lord did appear in glory with three of His disciples on the
Mount of Transfiguration; both Elijah and Moses appeared on the Mount of Transfiguration, in glorified bodies. Luke 9:30-31 Why will we not appear with Christ on the day of the Lord? We are privileged to be part of the Church, and the two witnesses also have a heavenly calling.

Elijah went to heaven, and the Jews agree today that he went to heaven. How do they know that the archangel fought for the body of Moses?
‘Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, the Lord rebuke you!’ Jude 1:9Jude was a Jew, and he knew. There was a definite purpose why the angel did fight for the body of Moses. Moses' body will be resurrected, and the greatest reason is they could not find his grave. He was not buried, so he was resurrected. In Revelation 11 the witnesses are known as either the olive trees or the two lampstands, but it does not matter as they are the same.
Say for instance, we studied the Bible 2000 years ago, and we only have the Old
Testament at hand, as with Christ first coming to earth, then the prophecies of Zechariah 4 would have been fulfilled by John the Baptist and Jesus of Nazareth, if only the Jewish nation accepted Christ.
‘The disciples asked him, why then do the teachers of the law say that Elijah must come first? Jesus replied, to be sure, Elijah comes and will restore all things. But I tell you Elijah has already come, and they did not recognise him, but have done to him everything they wished. In the same way, the Son of Man is going to suffer at their hands.’Then the disciples understood that he was talking to them about John the
Baptist. Matt. 17:11-13
So before the resurrection of Christ, Jesus would have been ‘Moses’ or the King. In the
New Testament, the question is raised several times but He could have been the one. At the end of Daniel's 69th week, our Lord did descend down the Mount of Olives with a donkey but the people refused Him. At the end of Daniel's 70th week, we have the same backdrop but then He will claim His kingdom with power. In the future, it is not John the Baptist and Jesus of Nazareth but Moses and Elijah.
When in Scripture it says ‘that a prophecy might be fulfilled’ as in the Book of Matthew where it is quoted 10 times; then it means it has a twofold fulfilment. The one is a forced fulfilment during the time of our Lord on earth, and the other is yet pending. We need to search for another fulfilment of prophecy but then to the time of the Church or when Israel is reborn again to receive Christ.
There are many examples and the message of the two witnesses can be applied to our dispensation. Now the two witnesses are the Church and why not? Whatever happened to Moses and Elijah will also happen to the Church. We will be caught up in the clouds, as the two witnesses.
The Church is a witness, and we are His body and why the two witnesses as the Church is one? Shouldn’t there be one or two? We have the same backdrop with the two leavened breads in the feast of weeks, but they are made from one piece of dough. The two breads are made from the one lump of dough.
The Church is called to be both kings and priests unto God with Christ in the new covenant. If Christ is called both King and Priest then we too are called both king and priest.

We as the Church have the double share as we are the firstborn that is promised to frequently to Ephraim. Multiple times we read of the two men, as at the grave, with our Lord's ascension, and not to mention the two men on the way to Emmaus, who portray the Church.
Romans 11 mentions the two olive trees and in this passage our thoughts need to be directed to Ephraim or the ten tribes of Israel. It is the wild olive tree who are the ten tribes of Israel and the olive tree bearing fruit. The Word of God was entrusted to the two tribes of Israel, and they are the fruit-bearing olive tree, but sadly things changed for them. The unbelieving branches were pruned to be replaced with the branches of the wild olive tree, who do believe in the resurrected Christ. If we argue that the fruit-bearing tree is the Church and the wild olive tree is Israel, then we propose that any Christian can be condemned, or they can be removed from Christ, and that is awfully wrong. Once we believe in the resurrected Christ we will never lose our inheritance or be pruned from the tree of life.
Within the framework of Romans 11, the fruit-bearing tree are the two tribes of Israel, since they rejected Christ. Their branches are pruned to allow the branches of the 'believing' people coming from the ten lost tribes of Israel, to be grafted into the fruitbearing tree. The Words of God are entrusted to the Church, and the Apostle Paul did have us in mind, but not the Jewish nation. We can quickly run to the wrong conclusions teaching that the Church does nullify all the promises once made to natural Israel, but things will change after the rapture of the Church.
The branches or the body of the Church cannot be pruned or be rejected. The teaching that the believers in Christ can be condemned is erroneous. The Church is the fruit of the olive tree in our dispensation. Yes, the Church originates from both the fruit-bearing trees (two tribes of Israel) and the wild olive tree (ten tribes of Israel). The fruit of the olive tree is the oil and light, and it is the Church, and they are the believing people from Ephraim and not the unbelievers from Ephraim. They had the initiative to spread the Gospel to various parts of the world.
In the New Testament, we have seven lampstands but they are referred to as the mystery in Revelation 2 and 3 – the mystery of the seven stars are the seven golden lampstands. With them in our mind, we can study the Book of Revelation, as Ephraim or his father Joseph, had the firstborn right. The Church is born, and they inherited the much sought-after firstborn right from Joseph. He was the first king of Israel and via his doing the tribes of Israel developed with his oversight. Joseph was like Melchizedek, and he cared for the world as he brought forth bread and wine as Joseph, and all the world was fed by him.
We need to understand that, in Zechariah 4, the new covenant did commence, but the kingdom is not 100% established. The king is there, but He is hidden in heaven, but once He appears, His kingdom will be established imminently.
An example is David, and Israel should have accepted Him as their king when he was anointed by Samuel. The time will come but in the meantime the flame is still alight, and the lampstand is burning. They are

ignited by the two olive trees, and the Spirit is doing its work, and mysteriously to the world, the Church is growing. During the delay, the crucible will be filled by the oil and burn forever until the Lord returns as King. Until such time, the Church and the two witnesses who will flame the fire. Once the Church disappears then the responsibility of the Church on earth will be continued by the two witnesses. Some do believe that the entire Church will not go to heaven, as some doubtful believers think they need to remain on earth to preach the Gospel. It's wrong as the only remnant to remain on earth after the rapture of the Church, will be the two witnesses in Revelation 11.

In the history of David, we have a similar setting as he was crowned king long before he became one. The Lord Jesus appeared, and the kingdom should have commenced, but He was never crowned. At present, the lampstand is an image of the Spirit that is now working in us.

The seven lampstands or menorah reflect the seven Churches. Seven letters were written to the seven angels of the seven Churches. Rev. 2 & 3 We can replace the word 'angel' with 'spirit', meaning, the letters are written to the seven spirits. The letters are a spiritual reflection of the history of the Church from Christ's resurrection until the Millennium. The seven spirits, stars, lampstand and angels all suggest Christ's hidden spiritual Kingdom.

Presently the Church is the only shining light in our world, but after the rapture of the Church, the task of the Church is continued by the two witnesses, and they too belong to the Church.

When Moses was on Mount Sinai, he had to articulate the truths of the new covenant, but he was restrained or confined to the doctrines of the law or the old covenant. Thus the old covenant is a shadow of the new covenant that will appear. On the mountain, he had a glimpse of the new. Moses had to replicate everything he saw on the mountain and what did he see? He saw the truths regarding our dispensation, and he had the artisans to help him to reflect the complexities of our dispensation. The people could not behold his face as it mirrored God's image. 2 Cor. 3 He did miracles as they also convey something of the new. Elijah was also on the same mountain for 40 days and nights like Moses, and what happened there? He also did miracles as Moses. Afterwards, the Apostle Paul ascended the Mountain, and he noted what both Moses and Elijah saw. Our Lord may have been on the same mountain. Paul was on the Mount as he was deceived by the Jewish nation. He went to Arabia and what happened there? I don't know, but three chapters later in the Book of Galatians he says Sinai is in Arabia. That made me think that indeed the Apostle Paul did ascend Mount Sinai in Arabia. He was caught into the third heaven, and we know what he saw. Elijah and Moses had the same vision. The Apostle Paul saw the glory, and he shared the wonders we presently enjoy in Christ. Moses saw the glory, and he took the people to the Promised Land and today our Lord has given us a better homeland in heaven.

The other argument is that on the mount, when our Lord was glorified, it was not to give his three accompanying Apostles a glimpse of His

kingdom on earth as the Millennium, but to reveal the complexities and the mysteries of His Kingdom today. Down on earth the things were in turmoil and thus His disciples were incompetent to even cast out the demons on earth. The disciples tried in vain as there will be no victory on earth today. In the meantime the three disciples on the Mount of Transfiguration were with our Lord to portray our dispensation.
Moses and Elijah were then with our Lord, and in the future they will have an important role. Satan is still present on earth, and we cannot get rid of him but we are part of the kingdom – Moses and Elijah portray the Church and they will have a responsibility towards the future.
The oil from the two olive trees in Romans 11 is derived from a wild and a fruit-bearing tree, but they do work in accord or synergy. The fruit is from the believers from both the two and the ten tribes of Israel.
Certainly the two olive trees also denote our dispensation of grace. The two olive trees have a literal fulfilment in the first 3½ years of Daniel's 70th week, but also a forced fulfilment of prophecy with Christ first coming to earth.
All the prophecy in the Old Testament is fulfilled in the days of the Lord Jesus, so no one can argue something is not fulfilled. All prophecies were 'fulfilled' in the time of Christ, but it was not the true fulfilment. The two witnesses could have been John the Baptist and Jesus of Nazareth. If we study the Book of Malachi letter by letter, and don't notice the prophetic insinuation, we will immediately lose the thread, as there are so many potential fulfilments of that prophecy. It is wrong to draw a definite line or to be adamant saying it could only be John the Baptist. It depends on the time and where you are.
With Christ first coming to earth, it was Jesus of Nazareth and John the Baptist, if the Jewish nation accepted Christ as Saviour. The future will prove that greater fulfilments need to be made.
If it says in the Book of Ezekiel that David will be king of Israel, Eze. 37:24 then it is not the David of the Old Testament, but it is the Son of David or the risen Christ. Names in the Bible mean more in the Bible than to us in general. During the time of the Book of Revelation, I believe it will be literal Elijah and Moses and John the Baptist is a foretaste of that prophecy.
Elijah in the Book of Malachi 4:5 could easily be the Lord Jesus, and I will have no difficulty believing it. The Lord will come but in humiliation. John the Baptist was a type of the Lord Jesus with His first coming to earth. In the Book of Malachi, one person is mentioned, but when we study it more carefully, we will notice two people are mentioned.
Levi is mentioned three times in the Book of Malachi and it proves to be the Lord Jesus, yes Levi is named but it is Jesus of Nazareth. It says that my covenant with Levi may stand firm. Mal. 2:4 It is not literal Levi as then it will be reckoned as part of the old covenant but it is the Lord Jesus, from the New Testament priesthood and the Levite priesthood is a type of the New Testament priesthood of Christ.
When it says I will send my messenger, who will prepare the way before me, Mal. 3:1 then it is not difficult to postulate the angel is the Lord or the

Lord Jesus who will prepare the way. Then some will argue saying, no it is John the Baptist – but it could be the Lord Jesus with His first coming to earth, as He prepared the way via His death and resurrection, raising from the dead as Christ. Jesus prepared the way for the risen Christ. John the Baptist is a type of the Lord Jesus with His first coming and he prepared the way of Jesus of Nazareth, but he died. In this formula, Jesus of Nazareth had to die to prepare the way for the risen Christ. John the Baptist had to die as our Lord did at Calvary.
Moreover early in the Church's history we have Peter and John, and they too could have been the two witnesses, as they did miracles.
The great fulfilment of this passage is in our dispensation and the Old Testament is not fulfilled in the time of Joshua and Zerubbabel or with Christ first coming to earth, but it is primarily fulfilled in our time.
There are two witnesses, and yet they are one. Behind the many possible explanations, we do find that our dispensation has the greatest prophetic fulfilment. There are so many ‘twos’ in our dispensation. They are two, and yet they are one. The ‘one’ proves to be the seven lamps as the menorah with the platform for the seven lights. When we follow this train of thought in the New Testament then we cannot help notice the words of Paul: ‘for he is our peace who made the two one, and he destroyed the wall that was standing in the middle.’ Eph. 2:14
We do read of the two angels in white, seated where Jesus’ body had been on the day of His resurrection, one at the head and the other at the foot. Jn. 20:12 Forty days later we again read of the two angels with His ascension, and as the disciples were gazing into heaven when He ascended into heaven at the Mount of Olives, behold then, two men stood by them in white robes. Acts 1:10 In the Old Testament, we read of the two breads made from one dough.
The reason is the two portray our dispensation and the Church.
Our Lord is reckoned as dead to the world, but remarkably at His dead body is found the two men or the Church that do transmit His presence on earth. We can also follow the history of the two people on the way to Emmaus, who met the Lord on the day of His resurrection. In John 1 we read of the two disciples who followed the Lord Jesus; the one is called Andrew and the other is not named but I believe he is John. Generally John portrays the ten tribes of Israel and thus the reason why he is not named in this passage. The two men picture the Church Jn. 1:37 and they followed the Lord Jesus and he asked ‘what do you want?’ They asked where do you live. He told them, come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
Why is it the 10th hour mentioned? The 10 discloses the question regarding the ten tribes of Israel. It is the calling of the Church in our time.
In verses 5 and 6 the angel asked Zechariah if he knew what the meaning of the vision is but he told the angel he had no idea. Then the angel told him and said, ‘this is what the Lord says to Zerubbabel: It is not by force nor by strength, but by my Spirit, says the Lord Almighty.’
This seems like a meaningless answer to many, but it unfolds great truths.

The words were not spoken to Joshua but to the high priest; Zerubbabel had to be king, but due to political circumstances, he never ascended the throne.
Zerubbabel did not ascend the throne as King David, and there is some confusion regarding his ancestry. He is the son of Shealtiel. Ezra 3:2, 8; Neh. 12:1; Haggai 1:1 This is unique.
The Davidic line from Jeconiah had been cursed by Jeremiah, saying that no descendant of him will ever sit on the throne again. Jer. 22:30 He had no children, so Zerubbabel was the obvious choice, and he too was from the main Davidic line. It was not an heir
through the ancestry of Solomon and Jeconiah, but via Nathan the brother of King Solomon.
Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri and a descendant of Nathan the son of David. In the New Testament, the name appears in the Greek form of Zorobabel. After the Babylonian captivity, there had to be an heir to the throne, and there was none, and hardly anyone notices this substitute. Nathan and not Solomon became the heir of the throne. When the last king of Judah died the lineage from King Solomon ended and the eventual heir to rule Judah was Nathan the brother of Solomon.
Since Christ rose from the dead, we have no history of what happened to either James or Jude as they were the brothers of our Lord. Today no-one can claim the throne of David, as there is no lineage or family tree on earth to prove they are the rightful heir. The Church is promised to rule as kings and to us is given the governance, and we are part of the better promises and we will be called the sons; not via Judah but via the family tree of Joseph the brother of Judah.
Thus Jeconiah pictures the tribe of Judah, but Zerubbabel pictures the Church, our firstborn blessing in Joseph. Indirectly we are not part of King Solomon but rather from Nathan his brother. He pictures our dispensation. Zerubbabel had to be king, but he never became king. David too had to be king but he was refused the opportunity, being chased by King Saul for 13 years, but finally he did become one. Similarly, Joseph had to wait for 13 years, from the age of 17 to 30 years, before he reigned with Pharaoh. David also became king when he was 30 years old. David had to wait for 13 years before he became king to portray our dispensation. Our Lord is anointed as King, but today He is not known as such. He awaits the occasion with His second return to earth, and once He does, He is known as King David. Zerubbabel was told by the Lord Almighty it is not by force nor by strength but by my Spirit. Today His kingdom is not revealed through power or by might, and there is no use of any weaponry; no it is only via the Spirit that He will attain His Church. On the quiet Christ kingdom progresses with no apparent power or might, but it is flamed by the Spirit, unnoticed by the world.
The Apostle Paul tells us to be acquainted with Christ, to know the exceeding greatness of His power toward us, who believe, according to the working of His mighty power. Eph. 1:19 It is done on the quiet. It is via the Spirit and not the barrel of a gun. Thus the words of Zechariah 1:6 do

not portray Christ second coming to earth, but mostly our dispensation. The peace will last until the end of the first half of Daniel's 70th week, when there is no peace but war. There will be a treaty with the Palestinian people and it will involve Jerusalem. It will hinge on the city Jerusalem and without that city there will be no covenant. It will last for only 3½ years after the rapture of the Church, but then the great tribulation will commence for Israel. It will happen at the 'holy place' or on the temple mount, and at the place they will kill the two witnesses. Many Christians today do sympathise with the plight of the Jewish people, but it is pointless as they do reject the risen Church. Any adherence to them is to comply with their religious belief and the laws of Moses. We do not know what our Lord's attitude was towards the religious leaders of His time. Our Lord works in secret, and while He prepares a place for us, we are assured of a glorious future. We will share in His glory, and it is achieved via His Spirit, to be known as the sons of God. Zerubbabel was called to be king, but he had to learn to be patient.

He never became a king to portray God's work in our dispensation, but during our time of waiting, God will cleanse us daily to equip us to be called both kings and priests via His Spirit.

Behold, my servant, whom I uphold; my chosen, in whom my soul delights —I have put my Spirit on him. He will bring justice to the nations. He will not shout, nor raise his voice, nor cause it to be heard in the street. He won't break a bruised reed. He won't quench a dimly burning wick. He will faithfully bring justice. He will not fail nor be discouraged, until he has established justice in the earth, and the islands will wait for his law.' Isa. 42:1–4

These verses reiterate that, on the quiet, our Lord is doing His work, and the irony is that the world cannot notice His workings on earth. The Apostle Paul says in Romans 1 that He rejects the unbelieving world and yet He will set justice on earth, and where does He work now?

It is at the islands, and they do anticipate Him. This passage in Isaiah does portray the calling of the Church in the world, to reach all the continents of the world.

The Book of Isaiah continues to say that He who created the heavens has called you in righteousness, and He will hold their hand, and keep them, and make you a covenant for the people, as a light for the nations; to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness, to come out of the prison. Isa. 42:5– 7The crux of the message is He will hide His face from the world and the feeble or the bruised He will not break, but via His Spirit they will be healed. He will make a covenant with a nation or a 'nation of the covenant' and I believe it is the British people as the word 'Brit' can be translated as covenant. If ever there were a nation as part of the covenant it is Great Britain, and certainly their many missionary endeavours became a light to many a heathen nation. He opened the eyes of the blind, and they will see. In contrast the unbelieving Jewish nation will not see; they will be blinded as they refused the risen Christ. Today the Church is called from prison or from the Assyrian captivity, as the ten tribes of Israel were scattered

there. The people or the Jewish nation who are now in darkness, had a light, but it was taken from them to be directed to the 10 tribes of Israel or the heathen nations. We can study the two olive trees in Romans 11 as the natural branches (the unbelieving Jews) are cut down to be grafted by the believing remnant.
A few chapters later in Isaiah 49, it continues with the words listen to me, you islands; you distant nations, those who were far away is brought close to Christ. Before I was born the Lord called me; from my mother's womb, he has spoken my name. It implies the Lord Jesus but also the Apostle Paul.
He made my mouth like a sharpened sword; in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. It is the quiver of Jonathan.
We will return to this topic in Zechariah 14.
He said to me, 'You are my servant, Israel, in whom I will display my splendour.' – It could be the Lord Jesus or the Apostle Paul.
But I said, 'I have laboured in vain; I have spent my strength for nothing at all. Yet my reward is with my God.'
Our Lord did work, even if it had no immediate results. Any servant needs to be rewarded for his work once it is finished, but Christ will get His reward who is the Church. The words of the Apostle Paul are almost the same:
'I have fought the good fight, I have finished the race, and I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me, but also to all who have loved his appearing.' 2 Tim. 4:7–8
What is the work our Lord did not accomplish? It says in verse 5 that he wished to bring Jacob back to him, but they refused to be gathered. He tried with no results and yet He will be rewarded. It says He is honoured in the eyes of the Lord.
The people refused to be gathered, but he will be rewarded generously. The crown of our
Lord is the Church, and it said later in the Book of Isaiah 62:3
Israel was stubborn but Christ is exalted, and He will be rewarded handsomely with the Church.
The Apostle Paul did very similarly as he preached in many cities, and it had no real results. In the end, he returned to Jerusalem to return home, and he was distraught.
From there he was deported to Rome.
Isaiah continues to say I will do more than restore the people of Israel to me. I will make you a light to the Gentiles, and you will bring my salvation to the ends of the earth. Isa.
49:6
It certainly addresses our Lord as He is the light of the Gentile nations and to all the nations of the world as foretold by Simeon in Luke 2. 'For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people. Israel.' 30–32

The Apostle Paul says he foremost preached the words of God to the Jewish nation, and since they rejected the message, not considering themselves worthy of eternal life, we now turn to the Gentiles. Acts 13:46 Presently there is no difference between the Jewish nation and the heathen nations.
Strangely God tells the Apostle Paul that he is the light. ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’ It is achieved, not with power and strength but via the Spirit. It is not in the open but in the secret.
Another scripture is Isaiah 11 we previously referred to. The chapter commences with the resurrection of Christ as in Isaiah 42, but with different words saying; a shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.
That verse has nothing in common with Christmas and the birth of our Lord is likened to His rebirth with His death and resurrection; so, the birth mentioned here, does not speak of Bethlehem.
When He was born, then the stump of Jesse was not cut down to the ground! No, it happened with His death, but the shoot pictures Christ resurrection from the dead. The Branch that bears fruit is the Church and the next verse says the Spirit of the Lord will rest on Him, and it also suggests His resurrection.
In this chapter, we have 7 attributes of the Spirit, and it corresponds to the 7 lamps on the lampstand in Zechariah 4.
The Spirit is the power we are endowed with, and our knowledge of the resurrected Christ is our strength. The Apostle Paul says he prays that we may receive the spirit of wisdom and revelation, (insight) as it will come with time, once we are more acquainted with Christ. Eph. 1:17
Clearly Isaiah 11:2 addresses our dispensation of grace as Christ is working quietly via His Spirit.
We need to study the Scriptures as Zechariah, and we will not succeed if we rely on our own might and power; we will attain nothing if it is not accompanied by His Spirit. Isaiah 11:3 says his delight will be in the fear of the Lord. He will not judge by what He sees with His eyes, He will not execute justice by what He hears with His ears. The word ‘delight’ can also be translated as ‘smell or ruach’ as his senses is not based on what he sees, but it is centred on the unseen. We have nothing to touch, hear or see with our eyes.
For we are to God a sweet aroma ‘smell’ of Christ, in them that are saved, and in them that perish. 2 Cor. 2:15 It remains a spiritual matter.
Isaiah 11:4 says with righteousness, He will judge the needy, and He will choose for the poor of the earth. Blessed are the poor in spirit as they will not argue against the Spirit of God.
The believers are more susceptible to His Words than the arrogant people. We may argue they are dumb people, and it could be to their advantage, as they do not deflect God's Word. They are hungry and absorb each Word – they are the waiting remnant. Afterwards, He will strike the earth with the rod of his mouth and with the breath of his lips. He will slay the wicked, and righteousness will be his belt to describe the awful great

tribulation. Then Christ will react, and there will be an immediate turn of events, but at present it is on hold.
Afterwards, we read of the Christ kingdom on earth once He is manifested or when the wolf will live with the lamb.
The sequence of events is as follows:

- firstly, Christ resurrection,
- then the calling of the Church,
- then the great tribulation,
- followed by the manifestation of His kingdom on earth,
- and after the 'last day' the earth will be blessed with a total new creation. When the lamb meanders with the wolf is to depict the new creation after the 'last day', as then all the evidence of the 'old' vanished, with all the scars triggered by sin. Throughout the Millennium Satan will be hidden in a dungeon, but some evidence of him will remain on earth. After the 'last day' everything will become 'new.' Zechariah 4:7 says something remarkable: 'What are you, great mountain? Before Zerubbabel, you will become a plain. And he will bring out the capstone accompanied by shouts of: Grace, grace to it!'

Certainly, this verse addresses our dispensation of grace as grace is an attribute of our dispensation and not the law. It is the one or the other. Our dispensation of grace is flavoured by grace, and Christ is the Capstone that is placed on the pyramid. It is the topmost stone, and we need to read Psalms 118 as it says the stone which the builders rejected, has become the head of the building, or the chief corner stone. It is the Lord's doing, and it is marvellous in our eyes. 118:22, 23The marvellous thing is the calling of the Church. The word of Zechariah is traced in the New Testament as in Ephesians 2:20. It says together, we are His house, built on the foundation of the apostles and the prophets. The cornerstone is Christ Jesus Himself. During the time of Zerubbabel or the risen Christ, it may seem as if the kingdoms of the earth did develop into a big mountain, but it will be levelled to the ground. The Capstone will ruin their aspirations, as it is the calling of the Church. The temple is built but in heaven, and we as the members of the Church are the brickwork, but Christ is the chief corner stone. In this chapter there is talk of a mountain and also the topmost stone. We have a building from God, an eternal house in heaven, not built by human hands. 2 Cor. 5:1We may ask who the mighty mountain is that will be levelled to the ground. We do read of the 7 mountains and the 7 kings or heads that will be ashamed in the future.
The Apostle Paul says clearly that with Christ resurrection from the dead, he stripped the principalities and the powers of Satan, and He made a show of them openly, triumphing over them in it. Col. 2:15 It does not wait for a future fulfilment, as it happened already.
The mountain is the power of the law, the old covenant and we are freed from its impact. We are at the throne of grace, and we are not part of the law. If the grace is an attribute of the new covenant; then the law is allied to the working of Satan, and the mountain pictures the old covenant. The power of Satan is exercised via the law, and he lured Eve to the tree of the

knowledge of good and evil. To eat from the tree of life is to be blessed by God’s grace. This is a simple explanation to the mountain in our dispensation today, but there will also be a literal fulfilment during the great tribulation.
The message of the 2 witnesses during the first 3½ years of the great tribulation will be grace and the Gospel, and the capstone is the kingdom of Christ on the day of the Lord.
This is simple as then our Lord will level the great mountains.
It could be Tyre or the ‘rock.’ It is the power of the world and Ezekiel 28:11–19 says, Satan is the king of Tyre's, controlling the earth today. In the Bible a mountain is referred to frequently.
• In Jeremiah 51 we notice that Babylon is seen as a big, burning mountain that is cast into the sea. It is mentioned fairly often:
‘And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. Behold, I am against thee, O destroying mountain, saith the Lord, which destroys all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. Jer. 51:24, 25
Previously Babylon was humiliated and left in ruins, but as yet it was never destroyed. Today they reconstruct the city. The city of Babylon is considered a harlot, Rev. 17 to 19 and it will be destroyed by a great sea of nations or the believing Gentiles who obeyed the message of the 144,000. They will flatten the city. During the Millennium the city will be uninhabitable for every living soul. To prove this, Jeremiah had to take a stone and throw it into the water. There is not much difference if Babylon is either cast into the sea, or if it is made a plain. It will be humiliated. God told Jeremiah when he finished reading the scroll, he had to tie it to a stone and throw it into the Euphrates River. That is how Babylon and her people will sink, to never rise again. Jer. 51:63, 64 Here the mountain has a negative connotation. It did sink into the abyss, and it became a valley never to be inhabited again.
Babylon is seen as a large stone that is thrown into the sea. Rev. 18:21 Due to this judgment the sea did turn into blood and the ships crossing the oceans, were destroyed. The ships on the ocean symbolize our prejudiced trade (economy) and they will succumb to Christ righteous Kingdom.
When the second angel blew his trumpet, a great mountain of fire was thrown into the sea. One third of the water in the sea became blood. Rev. 8:8 It spells the end of Babylon.
In the Bible we frequently read of mountains that will be levelled, and Isaiah 40 addresses our dispensation. ‘In the wilderness prepare the way for the Lord, make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low.’ Isa. 40:3, 4If this passage is only relevant to John the Baptist then where are the mountains to be levelled? There is a greater fulfilment to Isaiah 40, as it addresses the powers of Satan, the powers of the law or of the Pharisees, as during the time of our Lord.

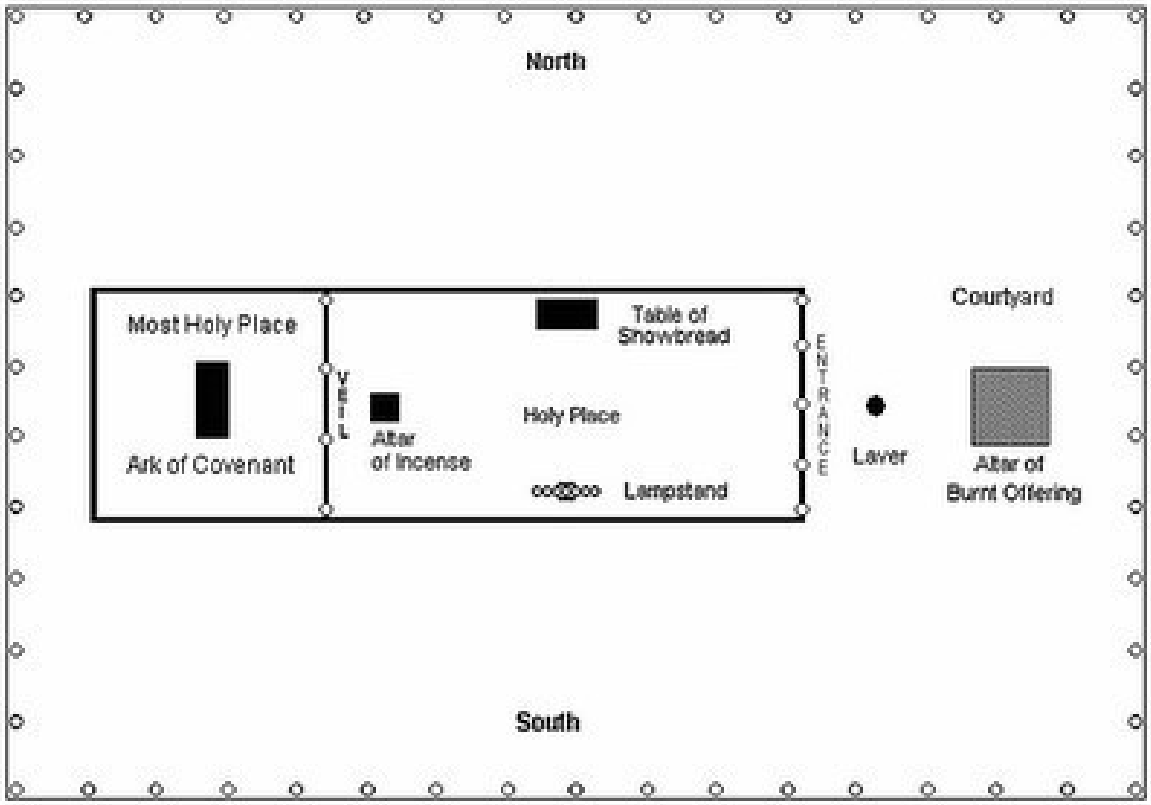
There is not a great difference between the two. If we address the time of Christ first coming to earth then the mountains to be lowered are the two tribes of Israel and the valleys to be raised are the ten tribes of Israel who did accept Christ. There is a bond between Israel and the Church.
Those who had power will be humiliated and vice versa.
Our Lord once said truly if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you. Matt. 17:20 We will judge Satan who is the mountain, and he will sink to the bottom of the sea; his kingdom will be dumped in the sea, and what is in the sea, will be secured on land. We are drawn from the sea, but with Christ eminent return, His kingdom will be preached throughout the world. When we study Matthew 13, we read that our Lord left the land and sat in a boat speaking to His disciples. The redemption went from the Jews (land) to the heathen nations – or to the sea.
Satan wants to scale the highest mountain in the north, from whence he wishes to rule the world. Here he is known as the king of Babylon. That mountain will never rise again. ‘For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.’ (Mountain): No doubt, Satan wishes to ascend the throne of God. Isa. 14:13 Moreover, Satan took Christ to a very high mountain, claiming he possessed and controlled the kingdoms of our world. Mt. 4:8 The Lord did not deny Satan’s claims, because symbolically the nations of the world are being ruled from a high mountain, and Satan is the ruler. Here the mountain is seen with a negative connotation. Satan always yearned to raise himself above God.
The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it.
Then you will know that the Lord of hosts has sent me to you. 4:9
The foundation of the temple is Christ, and his hands will fulfil it. The Apostle Paul says he is confident that God, who began the good work within us, will continue his work until it is finally accomplished on the day when He returns. Phil. 1:6 He commenced a good work within our bodies, and He will perform it.
The ‘small things’ 4:10 is our dispensation as in the previous 2000 years, He did not speak, and nothing is discernible regarding His kingdom on earth. He never raised His voice, and it seems he does nothing as He works in the secret via the Spirit. The seven eyes of the Lord, which scan throughout the whole earth, and the people will rejoice when they see the plumb line in Zerubbabel's hand. The 7 lampstands are the Church as in the Book of Revelation 2 and 3. It is Christ hidden kingdom, and He works on the quiet.
In the previous chapter we read that He set a stone before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the Lord of hosts, and I will remove the iniquity of this land in a single day. There is a direct link between the stone of Joshua having 7 eyes and the 7

eyes of Zerubbabel in chapter 4. The eyes are the spirit in Revelation 4, and it concerns the truths of our dispensation.
If we do observe any pyramid we mostly see an eye on the capstone as the eye is spiritual, and on the top of the stone of the pyramid is the eye, as on a dollar note. When you look at the Great Pyramid, its apex is missing. It is not a truly pointed pyramid. Usually, when a pyramid is constructed, the capstone is the last stone to be placed on it. It was considered the most important stone of the pyramid. The capstone could only be Christ and He will be the lifeblood of the pyramids during the Millennium. The first shall be last.
The 'seven' is the Church and they shall rejoice. The Church shines in a crooked world, but with the building of the Church, the brickwork is not crooked as the people do use the plummet in the hand of Zerubbabel. The walls are built straight and the 7 or the Church will rejoice – it portrays our dispensation, and this chapter has many references to our dispensation.
In the first 3½ years of the great tribulation it will be days of 'small things' 4:10 but the Lord will oversee the remnant who are called to Petra. It commences 'small' with the two witnesses and then it will involve the remnant who will flee to the rock, namely Petra.
Zechariah continually asked for the meaning of the two olive trees as He was very curious. He had to learn they are the truths that will be mainly fulfilled during our time of grace or in the future. He is told they are the 2 olive branches, and we have the knowledge to know who they are – depending in which dispensation we study them. It is all vague.
The last words of this chapter; 'who are standing by the Lord of the whole earth,' is to obey and serve Him as we ought. Then the truths of this chapter will be explained unto us.

Zechariah 5:1–4
I looked up again and saw a flying scroll. 2 The angel asked me, 'What do you see?' 'I see a flying scroll,' I answered, 'I see a flying scroll, twenty cubits long and ten cubits wide.' 3 Then he said to me, 'this is a curse that will go out all over the land. The one side of the scroll says that every thief will be forced away. The other side of the scroll says that everyone who takes an oath will be cut off. 4 I will send out a curse, declares the LORD of Armies, and it will enter the houses of thieves and the houses of those who take oaths in my name. It will stay in their houses and destroy the timber and stone.'
There are two visions in this chapter, and the reason is that both visions have a very similar meaning.
In the previous chapters we had a positive message regarding Joshua or our Lord, (chapter 3) followed by the two witnesses (chapter 4) who depict our Lord or the Church of our dispensation, but not in this chapter.

ZECHARIAH'S 6TH NIGHT VISION – the flying scroll 20 x 10 cubits
The logical question now is what will happen to Israel? It is answered in this chapter, and they are portrayed as the flying scroll –it was flying between the heaven and earth, and its size was 20 x 10 cubits.

The size was not significant but what matters is the meaning of the 10 and 20, and what does the equation entail. It is easy as it is usually found in the Old Testament an especially in the typology of the tabernacle. We need to understand it is the working of God and the Book of Hebrews ch. 9 addresses the arrangements between the old and the new covenant – the old covenant does convey the truths of the new covenant. The sanctuary or holy place do picture Israel as daily they did service there and inside was the lampstand.
When we enter the tabernacle, we enter via the first curtain or the door leading to the sanctuary or the holy place. Inside we find another veil, screening the inner sanctuary from the most Holy place.
Hebrews 9 places much emphasis on the positioning of the altar of incense, and the ark of the Witness. v. 2–4
Verse 2 – Paul mentioned that the holy place had the table with the showbread in the north and the candlestick in the south. The altar of incense is not mentioned.
Verse 3 – Behind the second veil was the most Holy place.
Verse 4 - This verse gives a rundown of all the articles in the most Holy place. In the Old Testament only the ark of the Witness is mentioned, but according to Hebrews 9, there were three additional items and Paul named them as:
A golden censer of incense
A golden urn (pot) with manna
Aaron's staff that budded.



The words ‘which had,’ v. 4 stems from the Greek word ‘echo’ St. no. 2192 meaning that the three objects are linked to the inner Sanctuary. They do not necessarily have to be inside the most Holy place. The altar of incense was in the holy place else it was impossible for the priest to attend to the fire each day. He was only allowed into the most Holy place once a year. The altar of incense had a lovely fragrance and the smell permeated to the other side of the veil where the Ark was standing. Hebrews 9:8 says the way into the inner Sanctuary was not yet open until the High Priest (Christ) did enter the inner Sanctuary. Christ did open the way for us.
The real reason why I mentioned the tabernacle is to emphasize the relationship between the old and the new covenant or between the holy place (sanctuary) and the most Holy place (inner Sanctuary)
The Apostle Paul Heb. 9:6, 7 says the priest went into the sanctuary each day to comply with the services as stipulated. On the great Day of Atonement, he entered once a year, with the blood to do service in the inner Sanctuary. It stresses the differences between the two as only once a year the High priest was allowed into the inner Sanctuary, and on that day, the priests were not allowed in the sanctuary.
It was the one or the other.
When the high priest did service in the inner Sanctuary, the sanctuary was left untouched.
When the priest did service in the sanctuary, the inner Sanctuary was left untouched. We can argue when the priest did service in the sanctuary each day, and it spelled the time when Israel did await the coming of our Lord to make an end of the old covenant. Each year on the great Day of Atonement when the high priest did service in the inner Sanctuary, no services were allowed in the sanctuary. The reason is simple as on that day it spelled the end of the old or the duties in the ‘sanctuary.’ Christ death and resurrection as portrayed in the inner Sanctuary, spelled the end of the old covenant and also any service in the sanctuary. Simply said the inner Sanctuary is the new covenant and the sanctuary is the old covenant.
When the old covenant was there they stared at the new but once the new covenant appeared the old is done away with and it is made redundant. The obstacle is that the Jewish nation did not desire the new covenant and therefore they are not partakers of the new. They favour the old. 10 x 20 cubits is the dimension of the sanctuary, and the inner Sanctuary is 10 x 10 cubits.
Thus, the flying scroll was the law or the old covenant, and it pictures the old covenant and the law. There were often references in the Bible as to the ‘the two’ that became ‘one.’ An example is the inner and the outer Sanctuary of the tabernacle, and previously the veil used to divide them. Since our Lord died, the veil rent and today there is no divide in the Sanctuary. It’s accessible to each person. Once the new covenant appeared then the old is gone as Christ is the end of the law. Rom. 10:4
Via the 10 and the 20 or the law, we can approach the inner sanctuary, the way the High Priest followed on the Great day of Atonement. Not much is said about the vision, but it ends by saying the scroll is a curse.

Certainly, the scroll or the law is a curse as pictured in a vision by Zechariah.
‘For as many as are of the works of the law are under a curse. For it is written: Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them.’ Gal. 3:10 Our Lord did redeem us from the curse of the law. 3:13 The Scripture is clear we cannot adhere to everything that is written in the law, and if we can’t, then we are cursed. We cannot comply to the law.
Zechariah continues to say for every person who steals shall be cut off as written on the one side; and every person who swears falsely shall be cut off according to the other side of the scroll. Each person who steals will die and here we need to consider the land Israel; as the law was relevant to the people living in the land Israel, and not to those living outside its borders.
The people of Israel did not comply with the law and thus the reason for them being sent into the Babylonian captivity for 70 years. They will only remain in the land if they obey the Word of God faithfully, and if they refuse Christ, then they will either die or else they will be removed from the land. If they refuse Christ, then at best option for them is escape Israel, or else they will be killed, and it was even said in the times of the Babylonian captivity.
Jeremiah once remarked that those living in the Babylonian captivity, are better off than those who are in the land Israel. He told the people they will live a long time in Babylon.
Therefore, build houses and settle down; plant gardens and eat what they produce. 29:28 In the same breath he cursed the people living in Israel telling them to depart as God will judge the land.
Then most of the people of Israel was already in the Babylonian captivity but a small pocket of people did remain in the land Israel and that small enclave thought God will deliver them from the Babylonian army. They trusted their false prophets saying God will deliver them. At one time it did seem real, as the army did withdraw themselves from Israel, but it lasted a short time, as they fought somewhere else, but they did return in ferocity. The people were fooled thinking they left Jerusalem for good, but Jeremiah kept telling them to flee saying the army will return to destroy Israel. They had the chance, but they refused the words of Jeremiah. Sadly, the army did return, and they devastated the city Jerusalem and their temple was burned to the ground.
God will judge the people in Jerusalem who do live in disbelief, refusing His advice. The curse throughout Jeremiah’s time is targeted to the people living in Israel and not the Jewish nation living in the Babylonian captivity. The land of Israel is ruled by the laws of Moses and He will judge them accordingly. The curse is only directed to those living in the land Israel and not to those living outside its borders.
Every person who steals will be removed from the land meaning they will either die, or they need to escape Israel, to live outside its borders, and if they do, then they need to heed to His call. The choice is either to die in

Israel or to go into captivity, to believe in the resurrected Christ to secure redemption.
In this vision a new captivity is visualised even after they returned from the Babylonian captivity. For sure when the Jewish nation did return from the captivity, it did not spell the end of their miseries. There will be a new captivity. The Jewish nation did enter the Egyptian captivity after Christ rose from the dead, and the reason is they preferred the old. Especially in the Book of Acts we read they adhered to the law, and it caused a new captivity until today.
There is mention of a second captivity, after the rapture of the Church. Then the Jewish nation will be forced into a new captivity in Petra as they will be threatened by Gog and Magog. Then the land will be cursed, and the two witnesses of Revelation 11 will spur them to leave Israel and Jerusalem as previously prophesied by Jeremiah. The first 3½ years of Daniel's 70th week will be known as a time of ‘peace’, but it’s fabricated. It is slippery and not to be trusted and they are called to escape Israel. At the end of Daniel's 70th week or on the day of the Lord, then all Israel will be completely bulldozed to the ground, and no living Israelite will live in the land. If there is a remnant, then they will be outside of Israel as Petra. That is the reason why today the land of Israel is cursed, and I will advise no person to live there if they refuse Christ. Certainly, after the rapture of the Church, any believer living inside Israel will need to escape the land or else they will die.
Presently, part of the Jewish nation lives in Israel, and if they wish to comply with their laws, it will prove dangerous. They are cursed, and the many prophecies of Jeremiah are relevant to them. For the past 2,000 years, the land has had nothing to offer, just as during the 70 years of the Babylonian captivity. It remains a desert and needs to be irrigated. There are no early rains, and if it does rain, it is late in the season. Zechariah 5 can be placed next to Zechariah 14, when it says the Lord Himself will gather all the heathen nations against Israel and the land will be devastated. A remnant will survive, and then the land will be devoid of life. If there is a remnant left in Jerusalem on the day of the Lord, then they need to escape when the Mount of Olives cleaves in two, to allow them to escape to Petra. However, a remnant will not die, but they need to escape to the desert.
In the Book of Matthew, our Lord told the disciples about the end times. He told them explicitly that at the time when the ‘idol’ or the image is in Jerusalem, then they need to escape Jerusalem with great urgency, for afterwards there is no escape. Matt. 24:15–18. Flavius Josephus is a well-known writer who wrote of the Roman siege of Jerusalem (66– 70 AD), and there were times when the Jews resisted the Roman army. It caused a false sense of peace, and they thought they could conquer the Roman Empire. The Roman army did threaten them and later decided to leave Israel to war somewhere else. At that moment, Israel’s spirit was high, thinking the army would never return, but they did. There was a false sense of security. But Flavius Josephus did write of this, saying a few people did escape Jerusalem, and I believe they were mainly Christians

who fled to Petra. They heeded the message to flee Israel. They studied the Scriptures correctly. Paul was nearly arrested by the Nabataeans, who ruled from Petra, after he was converted at Damascus (2 Cor. 11:32). I believe afterwards he went there, and then God revealed to him all the truths of our dispensation, as mentioned in the next chapter (12:1–4). It is when he saw the 'unspeakable' things.
It is very similar to the time of Jeremiah, when he assured the people that the
Babylonian army would return to totally devastate Jerusalem. They refused his message and even tried to bury Jeremiah alive in a well to quieten him.
It proves to us that if the same events happen again, or the time when the Roman Empire blockaded Jerusalem, the same judgement will be decreed again.
Matthew 24 unfolds similar circumstances, and then the Lord spurred the remnant to flee Jerusalem to go to Petra, or else a great calamity awaits them. They are forewarned. If the Jewish nation refuses the new covenant, it has no right to be in the land, and they need to be somewhere else. They need to flee or else they will be removed once more. It is the curse that will fall on the unbelieving Jews.
Zechariah continues I will send out a curse, and it will enter the houses of thieves, or those who steal, and to the people who take oaths in My name falsely. The curse is with the people who deceptively adhere to the laws of Moses, using the name of the Lord dishonestly. They are the Jewish nation who think the 'Talmud' will bring them close to God. They are impostors. The only true God is the resurrected Christ, and the Book of Malachi and the Gospels warn us not to be deceived by their religious pomp.
To live under the law seems honourable, but no—they deceive the people by refusing the risen Christ and His work for them. To adhere to the law is not Christ-like but antiChrist. They reject the Christ of the new covenant. The one who steals is the one who steals the Word of God or our Lord—claiming something that is not theirs. The nation of God is the Church today, and no other people on earth can claim any privileges.
The Jewish nation may think differently. The thief is Saul, or the Apostle Paul before he repented, living under the law. He thought he did good work for God, but he did what was cursed.
Which house is Zechariah talking about? It is easy: it is the land of Israel from verse 3, and there is a real parallel between verses 3 and 4, as verse 3 is not easy to grasp, but verse 4 is. It explains the vision. The curse will enter the house of the thief, and the house of the one who lies in My name. The curse will remain in his house until that house has been completely destroyed, right down to its timber and stones. It is the land of Canaan. If any Jew refuses Christ, his best option then will be to flee to another country. It applies to both the Jewish people and to the Palestinian people living there. The curse will devour the land of Israel; and what used to be a land of milk and honey is now a desert.
In the past history of Israel, when the Israelites sojourned in the desert, they told Edom, 'Please let us pass through your country; we will not pass

through the fields, or through the vineyards, neither will we drink of the water of the wells' (Num. 20:17). That is strange, as today there are no vineyards. The land is cursed.
The curse will devour its wood and stones—or the land. The land is barren, and the land of milk and honey is barren, and there is no blessing.
The translators understand the wood and the stones, knowing they are the idols made from stone and wood. They will be done away with, and of which idols is Zechariah talking? It is the law! The law is the antichrist, and if we do not worship Christ, then we worship the antichrist—or who else? It is the God of this age (Gal. 1:4). In the land, such people will not be tolerated, and they use the name of God profanely. He will judge them. In the land, there will be no dwelling for them, and where else will there be a place of refuge for such an unbelieving nation? The remnant needs to flee to the cities of refuge or the Church today. If we adhere to the backdrop of this writing, it will be Babylon or Shinar, and that entails the following vision. The name Shinar occurs eight times in the Hebrew Bible, and then it is Babylon. The area of Shinar embraces both northern and southern Babylonia, and that is where the name Sinai is derived from. The two visions of this chapter end by mentioning Shinar, as at that place the Jewish nation will rest. Shinar in Hebrew means 'the land of the two', as there are two main rivers that flow through the land. It is the old name for Mesopotamia, meaning the land between the rivers.
They will not literally end up living in Babylon as it happened in the past. It is the Jewish nation living outside the land of Canaan and scattered all over the world, but they are directed by Babylon. In the Book of Revelation, we read that Babylon guides the nations of the world, as it is the mother of harlots.
If the world refuses Christ, it is directed by Babylon, and if the Jewish people are not in the land of Canaan, then they live in Shinar. Somehow, the name Shinar is tied to Sinai or to the law given at Sinai. They adhere to the first principles of the law. Sinai means 'thorn' or 'prickle', as Shinar could be translated as 'sharp'.

Zechariah 5:5–11
The angel who was speaking with me came forward. He said, 'Look up and see what's coming.' And I said, 'What is it?' And he said, 'This is the ephah that goes forth.' He said moreover, 'This is their resemblance through all the earth.' A lead cover on the ephah was raised, and a woman was sitting in the ephah. The angel said, 'This is wickedness,' and he pushed her back into the ephah and forced the lead cover down on top of it. I looked up and saw two women coming forward with wind in their wings. They had wings like those of a stork. They carried the ephah into the sky. I asked the angel who was speaking with me, 'Where are they taking the ephah?' He answered me, 'They are going to build a house for it in Shinar (Babylonia). When the house is ready, they will set the ephah there on a stand.'

ZECHARIAH's 7th NIGHT VISION – the Woman Sitting in the Ephah

In verse 5, Zechariah sees another vision, and he asks what it was. It was an ephah, and it is tied to commerce or trade. He said moreover, ‘This is their resemblance through all the earth.’
Speaking of the ephah, the angel said—according to the Authorised Version—‘This is their resemblance through all the earth.’ But the Hebrew literally says, ‘This is their “eye” through all the earth.’ In Hebrew, the word ‘eye’ is literally tied to the origin of the people. Abraham was born in Babylon, and now the people of Israel need to return to their country of birth. Verse 6 speaks of their origin, and verse 11 ends with their eventual fate: Babylon.
Verse 7 says a lead cover was raised on the ephah, and a woman was sitting in the ephah. The lead cover could also be translated as a circle or a coin, as it is usually shaped in a circle. It could be a ‘bar’, as in a bar of gold—it could be anything. A plate of lead is the lid of the ephah to enclose it.
If the lid is lifted, then the ephah is opened, and then we can look right inside it—and inside we find the woman sitting.
Zechariah saw a woman, and who could she be? It is Israel living under the curse of God, devoid of any blessing. A nation that shunned God, surrounded by darkness.
The word ‘ephah’ is tied to the word ‘commerce’, and in the Hebrew the word ‘commerce’ is tied to the Hebrew word ‘Cain’ or the land ‘Canaan’. Via the ephah, we can differentiate Israel, as Jesus of Nazareth was at a wedding at Cana. The wedding at Cana pictures the possible union between the resurrected Christ and reborn Israel. It should have commenced, as the new wine portrays the new covenant.
The angel said, ‘This is wickedness,’ and he pushed her back into the ephah and forced the lead cover down on top of her. The mouth is shut, so she could not speak. She is quiet, as God shunned unbelieving Israel. For the past 2,000 years, there has been no communication between them. Their dealings ceased, but in the Bible, when the dumb speak again, it expresses how they will be blessed once they accept Christ.
The remnant coming from the heathen nations will listen to the Word of God. The dumb who spoke also portrays the ten tribes of Israel who repented, and they are part of the Church today.
The woman is detained and driven by her commerce, and the ephah portrays it. In the
Bible, commerce is many times understood as a means to deceive or cheat the people, as their scales carry too little for the money (Prov. 20:23). A bargain made by fraud will prove to be very damaging.
Many times, Israel changed and altered the weights.
An ephah is commerce, and lead is the weight of the law, as it is heavy and burdensome. If the law is commerce, then they are the same, and all religions are an exchange—to give, expecting something. Religion is to give to God, expecting something in return.
Our Lord once cleared the temple of all the money-mongers. The Apostle Peter warned the people that, in their greed, they will invent clever lies to get hold of your money. But God condemned them long ago (2 Pet. 2:3).

When our Lord cleansed the temple, it portrays the doing away of the old covenant and inaugurating the new covenant. What is cleansed is the ‘old religion of giving a tenth’ and the misconception of the law that distorts things.
The thinking of the people is to ‘do’ and to ‘give’, thinking it will favour God. It will prove fake, as only our faith will pardon us. We can give all our possessions, but if it is not flavoured by faith, it is senseless. The impression of many people about the Church is to give and give, and thus it loses its message and strength. In practice, the people are placed in the yoke, and it becomes like ‘lead’—too heavy and too burdensome to carry (Acts 15:10).
In the past, lead was used as a pencil to write with, and its words were heavy and burdensome. Now it is graphite, but it used to be lead. It is like writing on stone tablets, and it broke, as the ‘words’ proved too burdensome. It broke at the feet of the golden calf made by Aaron, portraying the new.
I looked up and saw two women coming forward with wind in their wings. They had wings like those of a stork. They carried the ephah into the sky. If it was only one woman, then it is easy to argue it is Israel, but now there are two. They are the same, as they represent the two and the ten tribes of Israel. The ten tribes of Israel are totally dispersed, but the woman in the ephah portrays the two tribes of Israel. The two women had wings like a stork. The Hebrew word for stork is ‘chasidah’, and they are the godly ones; it speaks of devoutness or religiousness. They are the people who adhere to all the rules of the world, and they are very disciplined people. Hasidic Jews are called
Hasidim in Hebrew. This word is derived from the Hebrew word for loving kindness (chesed). The Hasidic movement is unique in its focus on the joyful observance of God’s commandments. It seems like a positive attribute, as they appear to be religious, and it’s not good, as the stork is amongst the unholy creatures—so something is wrong! The characteristic of the stork is that they migrate yearly from their nest to fly to Egypt, even if they migrate from South Africa. It is not to breed, but to spend the winter in a warm climate. Their nests are often very large and may be used for several years. Some nests have been known to grow up to 2 metres in diameter and about 3 metres high. They tend to be very attached to nests.
The stork is like Israel, who returns to its beginnings, and it could be Babylon (Shinar) or Egypt, as from that country they are driven throughout the world, or wherever they migrate to. The Jewish nation outside Israel is prosperous. When the stork returns to the nest, they make it higher and bigger. At autumn, when the storks migrate to Egypt, the nests are usually trimmed. If not, it may collapse due to its sheer weight.
They dirty their nest, so all the birds are not similar. They make it bigger, and that is what religion does. That is the definition of religion, as it tends to swell things.

They are taken to a place where they ought to be—between heaven and earth. They do not belong anywhere, and the question is: where are they taken to? It is to build a house at Shinar, as there they will settle on its foundation. It is clear that the unbelieving Jewish nation is not invited to be in the land of Canaan, but they are at Babylon, the mother of whoredom.

The Jewish nation today will make a covenant with a great nation in Babylon, and it is a covenant with Shinar. The idea of the treaty is that the leader of the Philistines will also control Babylon, but the treaty or covenant will be broken within 3½ years. The Jewish nation without Christ will make a covenant of death.

The people worship the Babylon of the Book of Revelation, and it is the great mystery of Satan, as Babylon is the mother of all harlots and of the abominations of the earth. It pictures Israel and their stubborn devotion to the law. The Babylon of Revelation 17 pictures the time after Daniel's 70th week, which will steer the unbelieving world. The stork is only mentioned a few times in the Bible, and one of them is in Jeremiah 8, when Israel lived in unbelief in Jerusalem. Then they refused to go to Babylon, as told by Jeremiah. They thought God would favour them and spare them, but Jerusalem was devastated.

Israel needs to repent, but they cling to deceit; they refuse to return. None of them repented of their wickedness, saying, 'What have I done?' Each pursues their own course like a horse charging into battle. Even the stork in the sky knows their appointed seasons, and the dove, the swift and the thrush observe the time of their migration. But My people do not know the requirements of the Lord (Jer. 8:5–7).

They are deceitful and refuse, and a stork, a dove or a swift knows their time to migrate, but not My people. The people had to know that Jerusalem would be devastated, and they were well informed, but they were stubborn. Even in Daniel's 70th week, the people of Israel can know when the Lord will appear, but few will heed His voice. If they are familiar with the terms of Daniel's 70th week, then they will know how it ends.

The people who returned to Jerusalem with Zechariah to rebuild the temple had to understand they would again return to Shinar or Babylon, as it was 'then' not the accomplished time. The stork is mindful of the time to migrate, but the people of Israel refuse to leave Jerusalem, as they do not accept that the city will be devastated. After the resurrection of our Lord, the Jewish nation had to learn they had to flee Jerusalem, and also during Daniel's 70th week. The clock is ticking, but they are stubborn.

After the devastation of Jerusalem, the Jewish nation needs to wait another 2,000 years at best before they will settle again in Jerusalem. It is likened to the Lord who walked past the fig tree in the March/April month, but it had no fruit. Then He cursed the tree, and similarly Israel when they forsook the resurrected Christ. They need to wait another 2,000 years, and then the figs will be ripe—or once they call on the name of the Lord (Mark 11:12–14). It addresses the time we now live in, and after they repent as a nation.

Zechariah 6
I looked up again and saw four chariots going out from between two mountains. They were mountains of copper. The first chariot had red horses. The second had black horses. The third had white horses. And the fourth had strong, spotted horses. I asked the angel who was speaking with me, ‘What do these horses mean, sir?’ The angel answered, ‘They are the four spirits of heaven. They are going out after standing in the presence of the Lord of the whole earth. The chariot with the black horses is going toward the north, and the white horses are following them. The spotted ones are going toward the south.’ When these strong horses went out, they were eager to patrol the earth. He said, ‘Go, and patrol the earth!’ And they patrolled the earth. Then he called out to me, ‘Look! Those who went to the north have made My Spirit rest in the north.’

ZECHARIAH’S 8TH NIGHT VISION – the Four Chariots
This vision concerns the horses, and we studied them previously in chapter 1. I warn you that the message of this chapter is difficult to place. The vast subject of the Book of Zechariah is our dispensation of grace and the day of the Lord. That is the reason why this Book is so badly understood, as it is hidden from the unbelieving world. Chapter 6 is like all the previous chapters, as it addresses our dispensation with the same message, and it is applied differently, sharing the complexity of our time of waiting and the time when Israel repents as a nation. Most of the Bible is written to alarm us of many prophetic prophecies that will unfold shortly —and certain prophecies are fulfilled twice and even more. Zechariah 6 is one of them, and we can easily relate the significance of this vision to different times, depending on the age we live in. This prophecy is vague, and this does not add much to what we already know, but we will try to explain its meaning, as it is part of God’s Word. The horses were tied to chariots, as in the film Ben-Hur.
In this vision, two mountains are mentioned, and we may query which two of the three mountains they are. I believe them to be both Mount Zion and Olives. Mount Zion speaks of Christ’s kingship, and the Mount of Olives about Christ’s priestly duty, but the trouble is they are not placed close to each other. Nestled between Mount Zion and the Mount of Olives is Mount Moriah. There is a valley between them, and the two mountains are not easily distinguished from each other. In the past, when Jerusalem was destroyed, the buildings and the temples were systematically broken down, and the valley between them was filled with debris. The last destruction of Jerusalem was in the year 70 AD. A few hundred years later, the depression between Mount Moriah and Mount Zion was filled even more with debris to alter the geography of Jerusalem. There used to be a Central Valley carving the city in two, but that valley is now filled with debris to level the city between the Hinnom and Kidron valleys. In the Valley of Jehoshaphat, we find Gethsemane, and it is that part of the Kidron Valley lying between the Temple Mount and the Mount of Olives. Jerusalem was surrounded on the west, south and east by deep ravines, which were 200–400 feet deep, and therefore made it impossible for the

enemy to attack them from those deep ravines. Therefore, Herod's Jerusalem was considered unapproachable, except from the north side, which was actually protected by the outermost wall, which was over 100 feet high and had 90 towers, according to Josephus. The inapproachable ravine is created by the Hinnom and the Kidron valleys, which unite. Mount Zion is to the west of Jerusalem, and it's difficult, as we have three mountains in a row. Firstly, we have Mount Zion, then Mount Moriah, and finally the Mount of Olives. With the three mountains, we need to decide which of the mountains is mentioned by Zechariah, and I believe they are Mount Moriah and Mount Zion, and it seems correct, as from v. 9 it says the High Priest will be king, and the king will be the High Priest. In a sense, it is true, as the two mountains literally became one. The king associated with Mount Zion, as once there stood the palace, and on Mount Moriah the temple. That is where the king and the High Priest meet. When they become one, then there will be a bond between them. It literally happened when the valley was filled with debris in the Bar Kokhba revolt (132–136 AD). The old Jerusalem we know today is not that ancient, as it was built about 500 years after Christ, as the old was totally levelled by the Roman Empire. Now the two mountains have merged to reveal to the world that our Lord is both King and High Priest after the order of Melchizedek. Zechariah predicts a time when the duties of the king and the High Priest will unite in one person, namely Christ, and during the time of Zechariah it did not happen. He eagerly awaited the moment when the two mountains would fuse. It is not the time now, but then he will explain the events before it happens.

They were mountains of copper or 'kafar'. Copper stems from the word 'Cyprus', an island where copper is mined. In Hebrew, each letter possesses a numerical value. Gematria is adding the numerical values of each letter in a word or phrase. The gematria of the word 'copper' is 358, which is similar to the words 'Messiah', 'the Anointed' or 'Christ'. Thus, copper symbolises Christ's work of reconciliation. The sinner is cleansed to enable him to approach God. Copper is also related to the word 'kafar', meaning reconciliation. Copper is mainly used for conducting gas, electricity and water. Symbolically, water is God's Word, and gas is symbolic of God's invisible Spirit. Via the copper, the gas, electricity and water are directed to our homes. Copper is known to conduct electricity. If we dare to touch a live wire, it may cost our life! When we were united with Christ through our rebirth, we lost our old life in exchange for the new. The power for this new life comes via the copper.

Copper is also commonly used in musical instruments, for instance the trumpet and bells. Soldiers are gathered via the sound of the trumpet, as the Church bells call its members to assemble. The sound of the Word reaches us via the sound of copper or brass. It carries and spreads the word; therefore, it has a communicating effect. Copper is used in fusing various metals. Brass is copper bonding with tin, and bronze when it is bonded with zinc. The bonding is compared to our union with the living Christ. Copper also has a purifying effect. It primarily kills algae and bacteria. In agriculture, copper sulphate is used to kill algae (the latter

grows particularly well on roses). In earlier years, door handles were made from copper to cleanse the hands of the person who may enter the room. Today, it is common practice to wear a bracelet of copper around our wrist, as many believe this will prevent arthritis. The copper of the burnt offering reflects our fellowship with the Lord. The various offerings that were burnt at the altar reflect the multitude of people who will share in Christ's redemptive work.

The copper or bronze describes how the king and the High Priest will bond.

The copper also reminds us of the Medo-Persian Empire, as in the vision Daniel had in chapter 2. Somehow, the vision of Zechariah has something in common with the MedoPersian Empire.

The four horses in chapter 1 were red, black, white and spotted. The sheep of Jacob were also speckled or spotted. In this chapter, the speckled chariots were strong. Zechariah asked the angel what the chariots were, and he told him they are the four spirits (winds) of heaven. They are the four spirits coming from the four corners of the earth, where the people are gathered.

The chariots went to the four wind directions, but verse 6 makes it more complicated. The chariot with the black horses headed northwards, and the white horses followed them going north. The spotted chariots went south.

We will think each chariot headed into a different direction—north, south, west and east—but no. It is confusing, as they spread to all the earth (v. 5). If we study verse 2, then we notice the red horses are named, but not in verse 6. There are four chariots— the black, white, spotted and strong, and the red. It is difficult to explain why. The strong horses from verse 7 are the speckled horses from verse 6. Verse 8 says when he called and said, 'Look, those who went to the north have made My Spirit rest in the north.' It was not the strong horses, as they went to the south, and it complicates matters.

The core and the clue of this passage are the words 'they made My Spirit to rest'.

To rest is to find peace and to stop working, as in resting on the Sabbath day. The word
'spirit' here defines anger, and we have similar passages in the Bible to verify this. One is
Judges 8:3: 'God handed Oreb and Zeeb, Midian's commanders, over to you. What have I done compared with that?' When they heard what Gideon said, they were not angry with him anymore.

The word 'angry' in this verse is the word 'spirit' or 'ruach', which could be interpreted differently. If we do not, then the passage is not easily understood.

That makes it challenging.

In Ecclesiastes 10:4, we read: 'If a ruler's anger rises against you, do not leave your post; calmness can lay great offences to rest.' Here again, the 'anger' can be translated as
'Spirit'.

Returning to the words of Zechariah 6:8, the words ‘made My Spirit rest in the north’ imply the anger of God will end.
‘Those who went to the north have made My Spirit (anger) to rest in the north.’ When will the anger of God end with regard to the earth? In the prophecies, it says His anger will be satisfied at Armageddon once Babylon is devastated. The day of His anger will commence at the end of Daniel’s 70th week or on the day of the Lord, and it will abate after 33 years.
In Revelation 6:12, we read of the sixth seal that was opened, and it commenced with the day of the Lord, when the Lord will appear on the Mount of Olives. Afterwards, in verse 17, it says the great day of His anger did begin with Israel, but it will spill over to all the other nations of the world. That is the theme of the Book of Revelation from chapter 6 onwards.
Verse 15 says there were four angels standing on the four corners of the earth, and it ties with Zechariah 6. The passage saying that the anger of God will rest coheres with the prophecies of the Book of Revelation, as then Babylon will be flattened to the ground (Rev. 17–19), and Satan will be bound for 1,000 years. The chariots of Zechariah imply war, and it will end in Babylon. The northern country directs us to Babylon, the last great kingdom of the world, with Babylon as the capital.
The obvious question in this chapter is why the north is called Babylon, as it is situated more east. In the past, the people or the caravans did not travel directly east to Babylon from Jerusalem because of the hazardous desert. Instead, they headed north along the Fertile Crescent and then south along the Euphrates River.
It was the same route Abraham followed when he left Babylon for the Promised Land. Once you leave Jerusalem, you need to follow the crescent of the hills going north, and once in the valley, you need to follow the River Euphrates to go to Babylon. If not, you are bound to tackle a sharp mountainous ravine and then a hostile desert.
Thus, the way to Babylon is firstly north and then south-east to follow the trade route.
Zechariah speaks of the four winds of the earth, but in this vision, two of the horses went north, one south, and the other to all the other directions. They left Jerusalem, and it says in which direction they left the city, but it was not their final destination. Two horses went north, and one went south, and what happened next is difficult to ascertain. If we study the speckled horse in verse 6, then we know what would happen.
The horses went either north or south from Jerusalem to later traverse the earth. In the history of the Bible, and especially in the Book of Daniel, we read of the kingdoms of the earth. When the ten tribes of Israel were taken in captivity, we were familiar with the Assyrian Empire, and the Book of Daniel made us aware of the following Empires:

Babylonian Empire
Medo-Persian Empire
Greek Empire
Roman Empire

The Kingdom with the ten toes, who will rule in the first seven years of the great tribulation

The final kingdom will be the small horn, who will rule for the last 33 years of the great tribulation.

Babylon was the capital of the Babylonian Empire, and the Medo-Persian Empire began with Babylon as its capital, and the Greek Empire also had something in common with Babylon. It was Alexander the Great who planned to make Babylon the capital of his empire, but he died at a young age. The kingdom of the 10 toes is not an extension of the Roman Empire, and it seems as if it might be the last empire. No, from them will stem the 'little horn' who will have Babylon as its capital. In the Book of Daniel, we read of the stone that fell on the statue that was weakened by the 10 toes, a blend of iron and clay. The stone that fell on its toes is Christ and then the statue tumbled, and its head of Babylon was pulverised to bits. Once the last kingdom is pulverised, then God's anger will abate.

The question is, who went out to the north? It says those who went to the north have made my Spirit rest in the north. It is the way to Babylon, as in Jerusalem there will be a signpost leading them to Babylon. Once Babylon is devastated, then God's anger will rest.

The horses commence with the colour red as it denotes power and strength, and then the red horses are not mentioned again. Zechariah did not even see them going out, and we may ask which kingdom they represent. This prophecy is made in the time of the Medo-Persian Empire, and it implies that the red horses did judge the Babylonian Empire. He gave Babylon to the Medo-Persian Empire as the history is narrated in the Book of Daniel. That spelled the end to the red horse.

In verse 6 we have a black horse and where did they go? To punish the Medo-Persian Empire and at the time of Zechariah it was still pending and that is the reason why it is mentioned. Afterwards, we have the white horses. The white horses warred against the Greek Empire, and they are in the same area.

For a short period, Babylon was the capital of the Babylonian Empire, and also to the Medo-Persian Empire. The Greek Empire wanted Babylon as its capital, but God intervened. Alexander the Great did not succeed.

The black (Medo-Persian Empire) and the white (Greek Empire) horses or chariots went to the north as they are affiliated to Babylon, but the spotted horses went to the south. Why south? The Romans conquered Jerusalem in 63 BC from the south and not the north. That brought the region under Roman control, though they used local leaders to govern. Then the Jewish people administered their own internal affairs. The high priests supervised the temple worship, and the council or Sanhedrin adjudicated the matters concerning Jewish law.

The Babylonians, Medo-Persian and the Greeks invaded Jerusalem from the north but the Roman Empire from the south.

Verse 7 says when the strong horses went out; they were eager to patrol the earth. He told them, 'Go, patrol the earth' and they did. It is not the end of the story as they were 'eager' denoting a break in the history. They did not accomplish what they pursued. The last chariot is the Roman

Empire, but it is not the end of the story as there are more to come. The Roman Empire is known by the iron as in the statue of Daniel 2. The iron is robust and unyielding.
At the beginning of our dispensation of grace or the long ‘break’ in God’s history, the Roman Empire were all too keen to dominate all the kingdoms of the world to themselves, but they did not succeed. Until today no-one has succeeded but the vision ends with the words that those who went to the north have made my Spirit rest in the north.
In the near future, the kingdom of the 10 horns will develop, and they will amass from all the directions, meaning from countries in the south, north, east and west. Once they amass God will punish them and then His anger will rest. The north in verse 8 directs us to Babylon as there Satan will be seated in the end time. Verse 7 depicts the Roman Empire and verse 8 the kingdom of the 10 toes, and they developed from many nations. The Roman Empire did invade Jerusalem from the south and then roamed the complete world, but in the end the final kingdom will be at Babylon or at the north. At Armageddon, the fate of Babylon will be clinched.
The north is cited with the black, and the white horses as they are related to Babylon and His anger will rest at Babylon as there His anger will be satisfied. Daniel 7 and 8 do portray that time in God’s history. The kingdom will return to Jerusalem as then the time of the Gentile nations will be fulfilled. The kingdom will return to Mount Zion as there the kingdom of Christ will settle. The chariots do portray the kingdoms of the world who will subdue the world, but their time will conclude once God’s anger is resolved. In Psalms, we have read of those who do take refuge in Christ and the nations that bolster themselves against the Anointed. We do know how it will end as the day or the time of His anger will end at Armageddon. It commenced on the day of the Lord when God will deal with Israel, and it will spill to all the nations of the world until the 33 years is fulfilled at Armageddon.

Zechariah 6:9–15
The LORD spoke his word to me. He said, 10 ‘Take an offering from the exiles Heldai,
Tobijah, and Jedaiah, who have arrived from Babylon. This same day go to the house of Josiah, son of Zephaniah. 11 Take the silver and gold, make a crown, and put it on the head of Chief Priest Joshua, son of Jehozadak. 12 Then say to him, this is what the Lord of Armies says: Here is the man whose name is Branch. He will branch out from where he is, and he will rebuild the Lord's temple. 13 He will rebuild the Lord's temple and receive royal honour. He will sit and rule from his throne. He will be a priest on his throne. There will be a peaceful understanding between them. 14 The crown will be a reminder to Helem, Tobijah, Jedaiah, and Hen (son of Zephaniah) in the Lord's temple. 15 Those who are far away will come and rebuild the Lord's temple. Then you will know the Lord of Armies has sent me to you. This will happen if you obey the Lord your God completely.’
The root verses are verses 13 and 15.

In verse 13 it says He will rebuild the Lord's temple, and he will be both priest and king. Afterwards, it says there will be peaceful understanding between them, as the two will become one. It’s true as everything in this chapter is envisaged with our bond in Christ today, who is our High Priest after the order of Melchizedek. In both the Greek and the Hebrew language, the word peace is translated as ‘unity’ and in the New Testament we read of those who were far away are unified in Christ a body of both Jews and Gentiles. Eph. 2:14Verse 15 says those who are far away will come and rebuild the Lord's temple, and we can study this chapter in the setting of Ephesians 2, as it speaks of the people who were once far away were, are now, brought close to Christ.
‘But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in him you also are being built together into a dwelling place for God by the Spirit.’ Eph. 2:13–22The truths of our dispensation were hidden in the Old Testament, and we cannot expect the Old Testament to have ‘easy to find’ truths pertaining to our time as they were hidden from Satan, but we do find them hidden in many passages, as in the Book of Zechariah. The Book of Ephesians has Old Testament truths as it addresses the foundation of the apostles and prophets who made those truths clear to us, as voiced in the latter chapters of the Book of Romans. The mystery was hidden but now it is made clear to us via the Apostles. They enlightened the hidden truths of the Old Testament. Once we were known as the heathen people, who lived far from God, but now we are bonded with Him. We are one in Christ, as both the Jews and the heathen people are one in Him. Our Lord came and preached peace to us who were far off, and to those who are near. We have access to the Father via the Spirit, and earlier in verse 2:13, it was the blood. The blood v. 13 is the Spirit v. 22 and they are the same. It says in the Book of John that the water; Spirit and blood do testify of him. 1 John 5:6, 7 It is the life of the risen Christ. We are no longer strangers, but vibrant, a living organisation being part of God’s temple in heaven. In the Gospels, our Lord spoke of the temple of his body, and a New Testament truth is that the body of every believer is part of the temple, 1 Cor. 6:16 as God lives in them. 1 John 4:16 In another aspect we can be regarded as ‘living stones in one spiritual house.’ 1 Peter 2:5 We need to be diligent and make sure we use the correct material, 1 Cor. 3:10–15 and need to be diligent how we build.

To return to Zechariah 6 v. 15 we read that those who are afar will build on the temple of the Lord – yes on the foundation that was laid by our Lord. We need to be diligent and see how we do build on top of it. If we fail to heed the voice of God, and are unbelieving people, then we will never be part of Him. In this one verse, we can read so many truths with regards to the Church especially to those who are far away. Those who are far away, are not the heathen countries, but they address the ten lost tribes of Israel. The temple and the Church are established, and the High Priest will be on the throne. Verse 13 do portray our Lord as both King and High Priest.

Verse 10 says take an offering from the 3 exiles namely Heldai, Tobijah, and Jedaiah, who did come from Babylon. The three men had silver and gold.

They were only allowed to accept the gifts the three men gave them, and not from any other person who did return from the Babylonian captivity. Only the 3 men living amongst the many Israelites, were allowed to provide the raw material for the crown for Joshua. It had to happen on the same day, and they had to make the crowns (in plural) and place them on the head of the high priest or Joshua. Many people did return from the captivity, but only the silver and gold from the 3 men had to be taken to Joshua's house, and there they had to set the crown on his head.

There were 3 men, and I will discuss the meaning of the three Hebrew names: Heldai means living. He is again mentioned in verse 14 as Helem. They are the same as the one ends with the letter 4 and the other with the letter 40.

Tobijah – means Jehovah is good.

Jedaiah – in Hebrew means Jehovah discerns.

Joshua - in Hebrew it is translated as Jehovah supports.

So, all the above 4 names do convey the same meaning.

Verse 10 says go to Josiah the son of Zephaniah and later in verse 11 it says Joshua's son of Jozadak, but I believe they are similar.

Jozadak in Hebrew could be translated as Jehovah is righteous.

Zephaniah in Hebrew is translated as Jehovah has treasured.

Jehovah procures life, eternal righteousness and they are alike.

Verse 12 says a man called the Branch, will branch out from where he is to rebuild the Temple of the Lord. The crowning of Joshua is prophetic as it communicates the crowning of Christ. It is apparent in a number of ways. First, 'the Branch' is a term found as previously in the Book of Zechariah, and many other passages:

'Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.' Zech. 3:8 'In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel.' Isa. 4:2

'A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.' Isa. 11:1

'The days are coming,' declares the Lord, 'when I will raise up to David a righteous

Branch, a King, who will reign wisely and do what is just and right in the land.' Jer. 23:5
'In those days and at that time I will make a righteous Branch sprout from David's line;
He will do what is just and right in the land.' Jer. 33:15
Here in Zechariah, Christ is called the 'Branch.'
'Here is the man whose name is the Branch, and He will branch out from His place and build the temple of the Lord.' v. 12.
The development of the ministry of the risen Christ in the New Testament will resemble a developing branch. He will not visibly descend from heaven, to manifest His glory and greatness, but slowly it will develop and grow from the earth, first in low esteem. It is true of Him as He was like a root sprouting from a dry and barren land, despised and rejected of man as written in Isaiah 53.
It is true as He was not recognised as the Saviour in the world, and His Church began as a little flock, and is reckoned as a minority amongst men.
Since it is clear, the Branch is the risen Christ, we may ask who the friends are are, or the associates of Joshua in Zechariah 3:8
It could be the 3 men we mentioned previously, and I believe the 3 portray the remnant as our Lord once said where 2 or 3 are gathered in my Name, there I will be in the midst of them. Matt. 18:20
It is the promises that are fulfilled, and we already enjoy the fruits of the new covenant. In the past at the Mount of the Glorification, our Lord took 3 of His disciples and they saw His glory, when He was glorified in the midst of them.
Later the Apostle John spoke of the occasion in 1 John 1 and the Apostle Peter also once said he saw His glory. Peter, John and James were the 3 disciples, and they portray the remnant, different to the other 9 disciples our Lord had. They are similar to the 3 friends of Daniel in the blazing furnace, and they escaped the judgement or the fire of the 'last day'. The 3 men are the remnant. Joshua is the Christ, who is both King and High Priest and the 3 men or the associates are the Church.
To make it even more complicated, I feel that the associates of Zechariah 3:8 is the
Church, and they are also the 'Branch' who really is Christ, and since we are 'one' with Him, we too are the Branch. John, Peter and James did share the glory of Christ when He was glorified on the mount. Whenever it speaks of Christ it also addresses the Church, as throughout the Bible, and even in this passage.
He will build the temple, and it is not a literal temple, but a spiritual temple in heaven and the material for the crown given to Joshua is silver and gold, and we too need to build with the same precious material that will not corrupt. 1 Cor. 3:10–15We are the temple or the living blocks, the people who structure it. We need to be diligent.
We are a people called for His name and to His glory.
If we are faithful trusting God in faith, then we will share in everything that belongs to Christ. Heb. 3:14 We are totally part of Him; in His walk on

earth, in His death, with His resurrection, with His glorification on the Mount, with His ascension or even now we are with Him, where He is seated in heaven. We are presently totally part of Him today and for all eternity - therefore we are so blessed.
We are His prize and Zechariah 6:13 says clearly; He will build the real temple, greater than the temple of Solomon as ‘Someone’ greater than Solomon is here. Matt.
12:42Christ will build the temple of the Lord. v. 13 Then He will receive royal honour and rule as king from his throne. He will be both King and High Priest, and there will be perfect harmony. The Church will be His crown on the day of the Lord.
The Apostle Paul said to the Philippians they are his crown Phil. 4:1 and together the
Church is the crown of our Lord. In Zechariah 6:14 we read of Hen, who is the son of
Zephaniah, but we thought it was Joshua as in verse 10 and 11. They are the same but in
Hebrew the word Hen means grace and nothing more. It says grace to the son of Zephaniah and the son is Joshua or the Lord, who is both High Priest and King as He is known by different names. We can read verse 14 differently, and it will also make sense.
It will read.
‘The crowns will be to the grace of the son of Zephaniah.’
Thus, the High Priest is known in this chapter by three different names namely:

The first is Josiah or Jehovah supports,
The second is Joshua or the Lord is
salvation, The third time Hen or
Jehovah is gracious.

He is called ‘Hen’ as He is very gracious as our High Priest and King, and we see our Lord crowned with glory and grace, Heb. 2:9 and where else do we find the High Priest sitting on the throne? Yes, it is Psalms 110 and the entire Book of Hebrews hinges on this Psalm. It is the most often cited Psalm in the New Testament.
This passage clearly refers to Christ, when they placed the crown on Joshua’s head, as priest, as if he became king. The Lord says in the passage: ‘and He will be a priest on His throne.’ Levitical priests could not be kings. Judaic kings could not be Levitical priests. The order of the new covenant is different, and Melchizedek do portray this. The
Psalmist wrote of the Messiah: ‘You are a priest forever, in the order of Melchizedek. Ps. 110:4 Melchizedek was a priest and king who visited Abraham. Gen. 14:18 We learn from the writer of the Hebrews that Melchizedek was a type of Christ: both a priest and king. Heb. 7 Also prophetic of the Messiah is the statement: ‘And there will be harmony between the two. The phrase ‘the two’ refers to the two offices of Christ, who is both priest and king. The accord of the two offices could only be attained by the Resurrected, as part of the new covenant.

Zechariah reveals so many New Testament truths, and once we are aware that the throne is Christ and that the 3 men are the remnant coming from the Babylonian captivity, are the Church, then things are easier to understand. The Church is the glory, or they are the crown of Christ and the manifestation of His grace. Eph. 2:7 Via Christ work in us, God's grace is clearly portrayed to us.
The man who is crowned, is called grace and He is our High Priest on the throne in our house. They had to crown him in 'his house,' and the word dispensation is related to the word 'house.' It is appropriate today as we are totally part of all of Christ blessings in our dispensation of grace.
No other people were present in this private matter. He had 'crowns' and not a 'crown' on His head as they also portray the glory of the Church as we are reckoned to be the glory of Christ. Our blessings will last all eternity, and He is the High priest and King, sitting on the throne. The Church is specially called to testify God's grace. Today our Lord's is our High Priest, as His Kingship is postponed until the Millennium.
It says that those who are far away shall come and help to build the temple of the Lord. v. 15 Those far away will be brought close. Then they will know the Lord did send us, meaning on the day of the Lord when reborn Israel do see the Lord in glory, then they will realise it was God's doing. He called the Church to express His generous blessings. They will realise Christ did come to earth 2000 years earlier, and He did build His temple; and they need to repent. The Book of Hebrews and Ephesians are easily traced in this chapter.
The Book of Zechariah can easily be divided into the 2 parts – the first ends with the truths established in the Book of Ephesians and Hebrews. The heathen nations are brought near, and we can build on the same foundation as those who were close, meaning the believers from the Jew and the Gentiles do build on the same foundation. It says it will happen once they obey the Lord totally, as everything is hinged on our faith. The people or the heathen nations who were far away, do picture the 3 men who bought the silver and the gold, and it will be taken to Josiah to make crowns to be placed on the head of Joshua the priest.
The high priest will be king, and we can distinguish between the Josiah and Joshua as he is the crowned high priest. We do see Christ as crowned but the world in general is oblivious of the glorified Christ.
The silver and gold denotes our dispensation, and they mould the crowns that will brighten up the earth in the near future, when we do appear with Christ in glory. The crowns are the glory to be revealed to the world, and it is Christ with the Church. Three crowns are spoken of:

the crown of righteousness,
of life and the
crown of glory.

The crowns are presently made in heaven to be later revealed on the day of the Lord.
There is a difference.
Joshua the son of Jozadak the crowned high priest is, do portray Christ in the future on the day of the Lord.

Josiah son of Zephaniah is a type of the Spirit that is currently preparing the crowns. Romans 8 says we must not live in sin, but we need to be directed by the Spirit, and the Spirit does work in us, the Spirit will guide us to finally become the sons of God. ‘For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God; and if children, then heirs - heirs of God, and joint-heirs with Christ - if so be that we suffer with Him, that we may be also glorified together.’ Rom. 8:14–17Preparing the crowns is the working of the Spirit within us, and the pain we now endure, is not to be compared with the joy when we do appear in the great glory we did attain in Christ. The gold and silver will be pressed and hammered, and we will endure suffering, but our glory will be great once we received the adoption of sons. It will happen with the rapture of the Church. The Apostle Paul continues to say that the entire creation waits for that vital moment. It says that the whole creation groans and suffers together until now. Not only the creation but we also, who are the Firstfruit of the Spirit. The entire creation groans inwardly as they eagerly await our adoption as the sons of God. It will happen with the redemption of our bodies, and not a second earlier. The glory will be visible after the rapture of the Church, and Josiah’s son of Zephaniah, who made the crowns portray the Spirit and Joshua’s son of Jozadak, the crowned High Priest do picture the Lord as king in glory.

The words ‘the crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the Lord,’ v. 14 could also read the glory (crowns) will be given to those far away (Heldai, Tobijah, Jedaiah) and grace (Hen) to the Son who is treasured. (Zephaniah) The crowns will be to the glory of Christ and us, and the Spirit do work within us. They are all New Testament truths.

In this Spirit, we need to study the following chapters, and then we are prepared to commence our study with Zechariah 9:9, a well-known verse in the Bible.

‘Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.’

We all agree that it was fulfilled before our Lord was crucified, but it does not end there.

Why do we read in the previous verses of Tyre, Sidon, the 4 cities of the Philistines that will war against Israel, and also the prophecy against the sons of Greece, 9:13 as they represent the latter Greek Empire?

When our Lord rode on the donkey, there was no war so the words ‘see your king comes to you,’ speaks also of our Lord’s second coming to earth. It will be in the end Daniel's 70th week. It is also true today as we do know our Lord as coming on the foal of a donkey, poor and not as a king, and today is not different as we continue to know Him as the humiliated, so the verse is still relevant to us today.

We must never say that the words ‘see your king is coming’ is fulfilled. No, it is still in the making as, at that time, there will be war against Syria, v. 1 Philistines, v. 5 and later the Greek Empire v. 13 or the revived empire. All this was not fulfilled in the time of Christ first coming to earth, but it denotes a time until Christ second coming to earth. Today we do not know the Lord as the majestic riding on a Horse, 10:3 but riding on the foal of a donkey.
Everything in the Bible has 2 interpretations or even more. The reason is if the Jewish nation did receive Christ as Saviour then there is only one fulfilment, but since they did not receive Christ, there are two. Without doubt the Old Testament do speak of Christ first return to earth and then His second return, but if the Jews accepted Him with His first coming to earth, then the words of our Lord ‘riding on the foal of a donkey’ would have been fulfilled before His death and resurrection. If they accepted His message, then they would have preached His message to all the corners of the earth, and it would have taken Israel 33 years; corresponding with the time when Jerusalem is devastated by the Roman Empire in the year 68–70 AD. Then He would have returned to claim His kingdom. Our time of ‘waiting’ exceeds the 33 years and we need to be patient for 2000 years, and thus the prophecy is delayed. History keeps repeating itself.
In the history of our Lord, we have twice the parable of the pounds.
If we study the parable of the pound in Luke 19:11–27, it was spoken by our Lord before He rode on the foal of the donkey, meaning it concerns our dispensation. Later in Matthew 25 v. 14–30 we have the parable of the talents, and that parable concerns the 33 years of waiting between Christ returning on the Mount of Olives on the day of the Lord, and the time when He will judge Babylon at Armageddon.
The backdrop of the parable in Matthew 25 is when the Lord appears, and He entrust
His servants with the talents or pounds, and He will return 33 years later with a reward. We all received our talents, and later reborn Israel will also receive the pounds to be rewarded for their work during the 33 years period. I am confident they will be given talents at Petra when they will meet our Lord, and they will even go with Him to Jerusalem to commence the building of Jerusalem, but then the Lord will leave them for 33 years. Our Lord will appear twice to Israel – the first is on the day of the Lord at the Mount of Olives and at Petra shortly afterwards, not as their King; but 33 years later He will appear second time to them at Armageddon, and then He will be riding triumphantly on a horse.
When our Lord do appear in Jerusalem on the day of the Lord, then Jerusalem will be devastated, and Jerusalem will deserted and in turmoil, and it is impossible for Him, to be seated on the throne. Jerusalem will be rebuilt during the 33 years period to later seat Christ to be on His throne. Matthew 24 and 25 is chronologically correct, and we do find the 33 years in those chapters – the time when the fig tree will sprout until the fruit is fully-grown bearing fruit. Only at the end of Matthew 25, is there mention of His kingdom. To summarise:

- With Christ resurrection he gave the pounds to each believer in Christ, Luke 19:11–27 and it was foretold by our Lord, before He rode on the foal of the donkey.
- With the rapture of the Church we will be rewarded and our ultimate goal is to be called the sons of God.
- At the end of Daniel's 70th week, reborn Israel will be given the talents at Petra, Matt. 25 v. 14–30 and Christ will lead them from there to Jerusalem.
- Once at Jerusalem He will leave them alone for 33 years and they will need to toil with the talents.
- They will be rewarded once the 33 years lapsed. It will be after the battle at Armageddon.
- Then the fig tree will be ripe and Israel can enter the Millennium.

Zechariah 7

On the fourth day of the ninth month (the month of Chislev) in Darius' fourth year as king, the Lord spoke his word to Zechariah. 2 Now, the people from Bethel sent Sharezer and Regem Melech with their men to ask the Lord for a blessing. 3 They asked the priests from the house of the Lord of Armies as well as the prophets, ‘Should we mourn and fast in the fifth month as we have done for so many years?’ 4 Then the Lord of Armies spoke his word to me. He said, 5 ‘Tell all the people of the land and the priests, 'When you fasted and mourned in the fifth and seventh months these past 70 years, did you really do it for me? 6 When you ate and drank, didn't you do it to benefit yourselves? 7 Aren't these the same words that the Lord announced through the earlier prophets, when Jerusalem and its surrounding cities were inhabited and undisturbed and the Negev and the foothills were still inhabited? 8 Then the Lord spoke his word to Zechariah. He said, 9 ‘this is what the Lord of Armies says: Administer real justice, and be compassionate and kind to each other. 10 Don't oppress widows, orphans, foreigners, and poor people. And don't even think of doing evil to each other. 11 ‘But people refused to pay attention. They shrugged their shoulders at me and shut their ears so that they couldn't hear. 12 They made their hearts as hard as flint so that they couldn't hear the Lord's teachings, the words that the Lord of Armies had sent by his Spirit through the earlier prophets. So the Lord of Armies became very angry. 13 ‘When I called, they wouldn't listen. So now when they call, I won't listen, says the Lord of Armies. 14 I used a windstorm to scatter them among all the nations, nations they hadn't even heard of. They left behind a land so ruined that no one is able to travel through it. They have turned a pleasant land into a wasteland.’

Zechariah 1 was written in the second year of Darius, and now we are in the fourth year of Darius the king, meaning two years later. The Book of Zechariah is divided into two sections, and we have now finished all the visions Zechariah had.

In this chapter, they sent some people from Bethel to visit Zechariah to ask the Lord if they still needed to fast, as previously in Babylon for 70 years.
In the Law of Moses, we find only one day the people had to fast, and it was the Day of
Atonement (Lev. 16:29–34). In Babylon the Jewish nation inaugurated four more fast days during the Babylonian captivity, to remember their tragic defeat by the Babylonians.
Here is a list of them:

Month/Day	Reason	Reference
17th of 4th month	Mourning when the walls of Jerusalem were broken down	Jeremiah 52:630
9th of the 5th month	Burning of Jerusalem and the destruction of Solomon's Temple	2 Kings 25:2-10
3rd of 7th month	Assassination of Gedaliah and the massacre of 80 men	Jeremiah 4:1-10
10th of 10th month	Beginning of Nebuchadnezzar's siege against Jerusalem	2 Kings 25:1

The Jewish people were saddened when they were led away into the Babylonian captivity, and Psalm 137 portrays this beautifully. It is one of the best-known Psalms, opening with the famous words of a song: 'By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. When the wicked carried us away in captivity.' It defines the gloom the exiles experienced when they remembered their sin. The mourning sparked the extra days of fasting. The fasting commemorates the fall of Jerusalem, the burning of the temple and their captivity, and it was done in phases. Today it is still practised as there is enough reason to lament, as so many evil days clouded Jerusalem. The topic of this chapter is whether the fast days are still compulsory, since they are going to rebuild the temple. No, it's pointless. They placed themselves under the laws of Moses, and the irony is that when they lived in Israel they refused the Lord and worshipped the gods of the heathen nations. Since they were in the Babylonian captivity, they developed a religious passion for the laws of Moses. There was no tabernacle or temple and therefore they masterminded their own religion. In this vacuum, a religious system developed that was not initiated by Moses nor by the kings or David, but by the Jewish nation as we know them today. They wanted to comply with the laws of Moses and the religious leaders with their followers left the Babylonian captivity with high expectations. They had to learn it was not in tune with God's wishes. Judaism did not commence with the blessings of Moses, but its roots are traced in the
Babylonian captivity. The Talmud is revered by them and the oldest is the Babylonian Talmud and later the Talmud written in Jerusalem. They defend the Talmud, placing themselves anew under the laws of Moses, and they changed them to suit them. They changed the laws to make them more

adaptable since there is no temple. Many laws did change. The greatest hurdle for the Jewish nation today is that there is no temple, and if they do have one, I will be curious to know what will happen to all their traditions. Unbeknown to them, we as the Church are the temple that is built in heaven today. Judaism is not part of the laws of Moses and strangely in the time of Solomon when the temple was inaugurated, we read that never ever did they observe the festivals as they were told. If we follow Israel's history in the Old Testament we notice that they celebrated the feast of the tabernacles three times and it was: At the inauguration of King Solomon's temple; Ezra's lifetime; During Nehemiah's lifetime. Once they entered the land of Canaan with Joshua, they did not comply with them. Certain Christians believe the Lord will come in the year of Jubilee. First, let's understand just what a Jubilee Year is! It was never observed by Israel and why now, as they should have had one each 49 years. Each seven years, the Israelites were told to rest land for 1 year, by not planting any crops or working the soil. On the 7th of every such cycle was the year of Jubilee. In that year, the Israelites were supposed to pardon any outstanding debts, and any land reverted to its original trustee. The Israelites did not own any real estate as it belonged to God. Israel's failure to observe these Sabbath years by not allowing the land to rest was the basis for the 70 years of the Babylonian Captivity. When the Jewish nation was sent to the Babylonian captivity, the land had its 'rest' – one year for each 7 years lost, so 70 Sabbath years in 490 years. Israelites failed to recognise this. Lev.
26:34–35; 2 Chron. 36:20–21.
I merely want to prove that Israel never honoured the feast days and why now in Babylon. It is their religious passion that made them do it. The laws of Moses were only applicable to those living in Israel or the Jewish nation or Israel living in His land. Once outside the land they have no obligations. The laws of the land were tied to the people living in Israel and the laws were never meant for people living outside Israel. If the people are in the land the people are obliged to adhere to the laws of Moses but once outside is a different matter.
Strangely when the Jewish nation was in Israel they did not want to adhere to the laws of Moses but once outside they wished to comply with the law. If any Israelite wanted to distance himself from the laws of Moses, he merely needed to leave the land, but once inside, he needs to be diligent. Once the Jewish nation went into the captivity they were not called Israel, but Judah and the ten tribes of Israel are not called Israel either. At that time, Samaria was the capital of the ten lost tribes of Israel. Then the ten tribes of Israel were known as Beth-Omri. Ahab was the son of Omri, and he did what was evil, more than any of the kings before him. 1 Kings 16:30 I
f any person did choose to live in God's land, they need to abide by His rules, and if he does, He will care for them, but once outside Israel, then the rules don't apply to him. Judaism originated in Babylon and our Lord told the religious leaders of His time they must not depend on or trust in

Moses, as he will accuse them. ‘But do not think I will accuse you before the father.
Your accuser is Moses, on whom your hopes are set.’ Jn. 5:45 Judaism is a Jewish tradition based on the views of their leaders, and the views do not reflect the teachings of Moses. They are fooled and side-tracked. Claiming Moses’ mandate is wrong. On the contrary if the people did believe Moses, they would have believed in our Lord as Moses did speak and write of Him. Jn. 5:46 Judaism has its roots in Babylon where it began, after they were forced from the land. Soon in Babylon they developed their own religious practices that seemed to have satisfied their ‘flesh’ but believe me, it made them conceited. When our Lord was on earth, He never ever had a good word for their religious demands. – Sorry, it is true, and there are many laws that seem virtuous and rich in symbolism, but it is not in accordance with the will of God. Previously they served the gods of the heathen nations and their religious beliefs, and now they invented their own religious practices and rituals to suit them, and it veered from the Word of God. It is dangerous as it seems like the true Word of God, but it’s not; the closer we get to the Bible to satisfy our flesh, the closer we are to the lie.
Satan is cunning, and he tries to draw us away from Christ to boost the deeds of our flesh. Their religious practices raised many questions and in verse 2, it says that the people of Bethel had sent Sharezer and Regem-Melech and their companions to seek the Lord’s favour. Bethel is translated as the ‘house of God’ and they went to Zechariah and to Jerusalem asking if the people had to mourn on the fasting days. The words ‘from Bethel’ make us consider the history of Jacob.
The place ‘Bethel’ used to be called Luz, and the name was changed to Bethel when Jacob did flee from Esau going to Luz, and that is where he met God. Luz is translated as detour, and it lasted 20 years. From that place, he went to Laban, and he married his daughters. Altogether the detour lasted 20 years for Jacob, as after the time he returned to the same spot he started from, but then he was blessed with his wives and the many children. When he returned to Luz or Bethel, it reflects the truths of our dispensation or the truths of God’s hidden kingdom today. Laban and Luz are a great detour, as with this detour the blessing of the firstborn right is vividly portrayed. He needed to escape from Esau as he had the firstborn right and not Esau.
In my notes on Genesis, I did mention this in detail, as Esau pictures the Jewish nation who refused the resurrected Christ and they as a nation forfeited their firstborn right. The early Christian Church was persecuted as Jacob, as they were persecuted and were forced to flee from the Jewish nation or Esau to escape persecution. It is a detour, but the firstborn right is at stake. In the Bible the name Edom and Esau are tied to unbelieving Israel who lost their firstborn right. Edom or Esau was more concerned with the lentil soup or the red stew, and the firstborn right slipped through his fingers. Jacob vividly portrays the Church or the remnant believing in Christ. Therefore, Jacob is the remnant who believe, and he had to flee from Esau. Jacob rested at Laban and there he pictures the remnant

fleeing Esau or the Jewish nation. Jacob with Laban pictures the Church or the 10 lost tribes of Israel who do accept Christ.
They received the blessings coming from the Jews. Judah did not receive the blessings. Laban is translated as white or Albion, and the cliffs of Dover may have been the reason why Great Britain was called Albion, or because of the blessing Jacob received from Laban. The Church is now seated at Albion who pictures the ten lost tribes of Israel.
During the 20 years, Jacob became very wealthy, and it portrays how even today the West is blessed with many riches. After the 20 years, Jacob did leave Laban, and he returned to Esau, to be acquainted again with him as if they were bride and bridegroom. That is true as it pictures the day of the Lord when we will unite with Christ the bridegroom, and reborn Israel will be the bride.
There will be an understanding between Jacob and Esau. The first time Jacob went to Luz or Bethel is with regard to the blessings of the Church, and the second time he went to Luz or 2000 years later, is to picture the rebirth of Israel as a nation. The Church is the house of God and if from Bethel is asked, do they need to adhere to the traditions of the Jewish nation, needing to fast, then it is a definite no. Indeed we must not comply with the Jewish traditions and it's also true today after Christ's resurrection from the dead. The same message is true to Israel during Daniel's 70th week. If we receive Christ, we don't need to comply with the laws of Moses, and it's easily understood in the Book of Galatians and Acts. 'Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?' Acts 15:10 Since we are part of the new covenant, we do not need to comply with the old. Even Jeremiah spoke of the new covenant, long before Christ's first coming to earth. Jer. 31:31–34 Throughout Daniel's 70th week, there is no need for Israel to comply with the law.
The covenant Daniel Dan. 9:27 did speak about is not the 10 commandments of Moses, but the covenant Israel will arbitrate with the surrounding heathen nations. No, the Jewish nation has no excuse to be part of the old as it is done away with. The new covenant is totally different – Israel will never again be subjected to the law and even more so to the Jewish law or the Talmud, as it steers them away from the laws of Moses. The original question was did they need to fast? – No, the Lord never told them to fast and therefore He will raise the question.
Verse 2 speaks of Bethel or the house of God, and it is the Church today. Verse 3 speaks of the house (bet) of the Lord. It is the Church or Bethel opposing reborn Israel or the temple at Jerusalem. King Jeroboam also had a taste of the new covenant when he moulded a golden calf at Bethel and Dan, after he was forced to leave Rehoboam or the two tribes of Israel. When we follow the history in the Bible, the golden calf is rich in symbolism and similarly the golden calf Aaron made, which Moses saw when he descended down Mount Sinai. When Moses saw the golden calf, his first reaction was to drop the first tablets of stone. It broke so easily. Ex. 32:19 The calf was moulded by Aaron, who was then the high priest of Israel. The young calf reflects the second or the new generation. The bull

reflects ‘God’, as the Source of life and fertility. In Egypt, they worshipped the holy bull, named ‘Apis’. Israel was called from Egypt as both the son and the firstborn of God. When the nation moulded the golden calf, they supposedly thought that Israel is the ‘son’ or the new generation. Their first beliefs were that the golden calf will reflect this new generation or the risen Christ, for He will procure the new covenant. The stone tablets that belonged to the old covenant broke when Moses saw the golden calf. Simply said the stone tablets of the old covenant broke once it saw the calf symbolising the new covenant. This concludes that the old covenant broke or was made void once the new appeared. This is true as Christ is the end of the law. Rom. 10:4 The Egyptians worshipped ‘Apis’ the holy bull and remember in the vision of Ezekiel, 1:10 he saw God as having a face of a bull! When Moses climbed Mount Sinai the king was missing, and only the high priest remained with them. Where else do we find a similar backdrop? It is during our dispensation as Christ went to heaven, and there is no proof of His kingdom on earth (Moses) but we know Him as our High Priest (Aaron with the golden calf). Sharezer is sent from Bethel or from the house of God, and in Hebrew his name is translated as shar – king and ezer – help. It is a stone of help. Eliezer in Hebrew means God is our help (ezer). Sharezer is the prince who helps us with our infirmities. He epitomises the high priest. Regem-Melech can be translated as the friend of the king. In the history of David when David was persecuted by King Saul, we read of Ahimelech the high priest, who helped him. In Hebrew Ahimelech is interpreted as ‘my brother is king,’ and David did eat of the bread from the tabernacle.

He could have been one of David’s brothers. Ahimelech is either the brother or the friend of the king, but not the king, and therefore the high priest. It portrays our dispensation as the emphasis today is Christ our High Priest. In the previous chapters, we did mention that Christ is our High Priest and He is not known as King and similarly here the names are tied to the name king, but that duty is postponed until Christ’s second coming to earth. Some suggest that Sharezer and Regem-Melech is one person as Sharezer is a title of Regem-Melech.

If we believe this, then it will be easier to explain the men, who accompanied him. The question is, did the men accompany Sharezer or Regem-Melech? It’s easier to assume that the men accompanied the friend of the king, and he must have been highly esteemed. From Bethel or the Church, they questioned if they need to comply with the law. They approached the Lord of Hosts.

The words ‘the Lord of Hosts’ is found 46 times in the Book of Zechariah, and it denotes not only the Lord of Israel but the Lord of all the nations of the world. It implies that He is not only the God of Israel but of all the world. In our dispensation, the truth of our dispensation went to all the nations of the world. The emphasis is on all the nations of the world and not Israel as Zechariah shared a unique understanding of our dispensation of grace. They asked should we mourn on the days of fasting. The religious Jews’ deceit was obvious, as they had greater concern regarding a human tradition or to gratify their flesh, than to repent and get to the

root of their problem. Some people can fake ‘to cry on command’, and many actors can practise this.
This mourning affects their life, eating, the clothes they wear and their outlook on life. It spirals them downwards. The best is not to cry as we are now part of the new, and all the old is forgotten and dusted. Why do we need to mourn the burning of the temple if the temple is built today and we are the building blocks? It says in the Book of Ezra 3:12 (Zechariah’s time) that many of the older priests, Levites, and other leaders who had seen the first Temple wept aloud when they saw the new Temple’s foundation. They must have noted the size of the former temple of Solomon and knew the new one was not built to standard. They had reason to weep. The new generation who never saw the former temple were joyful knowing they had a temple. The Lord asked them if during the 70 years of exile, when they fasted and mourned, was it really for ‘Me’ they fasted for? The Jews seemed to question whether they ought to continue their fasts, and they had to learn it is not acceptable to God. The fasting was a ‘display’ and pointless. Weeping on fast days is senseless, and they should have searched the Scriptures of the prophets that they might have noticed the ground of God's dispute with their fathers. The fasting is fake, and it merely satisfies their flesh. It is not the Lord who told them to regard the fasting days, and He will not involve Himself with such mundane matters. In the New Testament, we have read that we are redeemed from the Law of Moses, and we never need to be burdened again by the Jewish laws or the Talmud. That is totally self-taught.
Our Lord never had a good word to say regarding that religious pomp. They activated the law which are the first principles of the world and not Christ. Deceitfully they maintain the traditions of men, the fundamental principles of the world, and not Christ. Col. 2:8 The Lord reminded them of the words of the previous prophets telling them their message was directed against unbelieving Jerusalem and their towns, and today this message is equally true. The words of the previous prophets are not fulfilled, and their message is highlighted in verses 7 and 12.
The Lord gives no answer to the men but merely substantiates what was written earlier by the prophets. They need to consider their words. From verse 8 the core of their message is explained saying administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.
The priest had the responsibility to administer true justice and not the king. We need to forgive, and the truth needs to surface. Zechariah exhorted the people to perform true judgment, and show mercy and compassion towards each other. We must not harbour evil thoughts in our body and the Apostle Paul also said that love is not easily enraged, it keeps no record of wrongs. 1 Cor. 13:5 It is wrong to keep a record of all the wrong our brothers did. Many will argue that is against the principles of the law, but it’s not! The law is very clear as we are all guilty and we do not have the right to accuse other people or even our brother. Our Lord once said he who is without sin let him cast the first stone, and it is

written in the law. The person who brought the accused to our Lord to be condemned to death had to think twice. When he was asked to judge the person, he knew he was powerless, and he could not cast the first stone. John 8:7 It is only our Lord who could condemn any person. We can only judge once we did clear ourselves from all wickedness – and thus none of us could condemn any person today, and it is also true in the time of the Old Testament.

So we all need to show mercy and compassion to each other. It is 'the law' and this same principle we find in the old covenant, and the teaching is simplified in the New Testament; as 'One' died for all, so we all died and are dead to sin. Therefore, we cannot judge each other. Simple as that. If one died for all, then we are all dead, and no judgement needs to be arbitrated. 2 Cor. 5:14 We can be assured that all the sins of the world are dealt with, and we have no reason for any concern, or any reprisal. We were sinners, and we are blessed by God's grace and the others are also dependent on His grace. We need to approach the people with that same grace or attitude. It is not for us to perform all the various laws and rules, but we need to define who we really are. How do we approach the law? Zechariah said we need to be kind-hearted, and the New Testament has a similar message. Zechariah says we need to attend to the widows James 1:27 as they have none to tend to their needs. It is easy to suppress them and do not oppress the foreigner or the poor. The foreigners are the sojourners as they possess no land as Abraham. The word poor and foreigners are tied to each other. They are the people who live in Israel, foreigners living in captivity, who are poor and wretched. It continues to say they shrugged their shoulders at me and shut their ears so that they couldn't hear. v11 What we need to do with the shoulders or what do we take upon our shoulders? We have a duty, and we need to place it sensibly on our shoulders. People who are bent, stooping forward do express a poor picture of themselves and to the world. It says of the Lord that the princely powers are on his shoulder. Isa. 9:6 We have a duty and the highest is to be true to our calling and we need to be diligent. If we look down and our shoulders are shrugged, then we are downcast – it spells a wrong message to the world. Ask any psychologist as those people amassed too many responsibilities. They carry nothing physical, but their body posture does explain it.

They closed their ears, and they made their hearts diamond-hard, lest they should hear the law and the words that the Lord of Hosts spoke. The heart of man needs to be compliable and soft but no it is hard as diamond, so nothing can be written on their heart. Jeremiah spurred the people of his time to be receptive to the Word of God, so God can put His laws in their minds and write them on their hearts. He wanted to be their God, but His people refused Him. It is impossible to etch a message on any diamond-hard stone. It is the hardest known material. You can etch with a diamond but not the other way round. Our hearts need to be submissive to His laws, and we don't need our hands and our feet. It is a matter of the heart, and our faith. Thus, we need our heart (faith) and not our hands and feet (Law). Now what Moses is commanding you today is

not too difficult for you or beyond your reach? It is not up in heaven, …… Nor is it beyond the sea, ……. No; the word is very near you; it is in your mouth and in your heart so you may obey it.' Deut. 30:11–14 We merely need our heart to accomplish the law. When the men returned from the Babylonian captivity the Old Testament prophecies were reiterated begging them to comply with the writings of the former prophets as they refused the old prophets. The judgement of the Lord upon the Jewish nation is an example to the heathen nations, as they too need to listen, as the Babylonian captivity is an example of God's anger. He took them from the land as they refused to listen, even when our Lord spoke to them with great power. God listened to the prayers of the poor, and he talked to them.

Zechariah continues with the words since they refused to listen when I called to them; I will not listen to them when they call me. He certainly scattered them as a whirlwind among all the nations who are strangers to them. For the past 2000 years God did not listen to the plight of Israel, and He is hiding His face from them. It used to be 70 years but now the 2000 years of silence. The land they left behind was left desolate, and the travellers avoided the land. He made the pleasant land desolate. It is needless to comply with the rules of men or the fasting days. What is essential is, do we adhere to the Word of God, and are we meek living under the new covenant. In our dispensation, the meek will rule the earth. It is correct to the times we now live in and moreover it should have been correct in the days of the law, but the people refused. They steered away from the simple message to be found in Christ.

The prophet Jeremiah is evoked and the same message he spoke to the people of his time is relayed to the people who returned from the Babylonian captivity. Jerusalem will be devastated twice, once after Christ's first coming to earth and also on the day of the Lord. 'Do not pray for this people or offer any plea or petition for them, because I will not listen when they call to me in the time of their distress.' Jer. 11:14 It may be the correct time to consider why there was a Babylonian captivity and why God made it happen. In the past, the Israelites did not heed His Word. There were in fact 3 separate occasions when people from Jerusalem were taken into exile:

1. 606 BC – This is when Daniel and other members of Judah's elite were taken into captivity. Dan. 1:1–6
2. 597 BC – Jehoiakim was taken into captivity. 2 Chron. 36:5,6 Three months and ten days later

Jehoiakim, along with other members of the royal family, were taken into captivity. 2
Chron. 36:9,10

3. 586 BC – After a siege lasting approximately one and a half years, Jerusalem was conquered and destroyed. Most of the people were taken into captivity, along with articles from the temple. Only the poorest people remained. 2 Kings 25

606 BC is when 'the time of the heathen nations' commenced, and the following 3 periods of exile were the reason for their fasting. Verse 12

says they hardened their hearts, so they did not heed His Spirit or listen to the former prophets. Therefore, great anger came upon them. It triggered the burning of Jerusalem and their temple, and the formula is simple, and it is still valid today. If they refuse the Word of God and the words of the prophets, then He will devastate Israel. The words Jesus of Nazareth spoke were true justice, and He showed mercy and compassion to the poor.

Indeed, He did not oppress the widow or the fatherless, the foreigner or the poor. The attitude of the religious Jews was different as they were too keen to administer the penalty of the law, and that was the greatest reason for our Lord's antagonism. Our Lord forgave the people's sins, and the people forget the law has a dual function, it is strict, but it is also familiar with the principle of grace. The religious elite who ruled the Jews would rather shrug their shoulders than to bear the weaknesses of the poor. I stood in awe once I realised that the Bible addresses many time periods. The backdrop of the prophet Jeremiah will soon be relived before the day of the Lord, and then the same judgements will be spelled out to Israel. Jerusalem was devastated by the Babylonian Empire and also by the Roman Empire and if the same conditions of unbelief are met today, Jerusalem will be destroyed once more. God's anger will flame, and Jerusalem will be devastated. The anger of verse 12 will be showered on all the earth.

Whenever we study the Scriptures we always tend to ask for the 'time' as it is important to us. Not to God as He is above the time. It is not the year, but the circumstances or the events leading to the punishment that is significant to Him. In the near future Jerusalem will be devastated as again a Jewish state of unbelief does develop. It is easily understood once we study Joel 2. The backdrop is the devastation of Jerusalem as in Daniel 9, and then His Spirit will be poured out on all the flesh. It addresses the Russian army who will invade Jerusalem to be followed by the Millennium. At the end of Daniel's 70th week, Jerusalem will be devastated and therefore Joel 2 speaks of this, and there will be a remnant. They are the remnant at Jerusalem to call on the name of the Lord – they will receive the Spirit, to be part of the new creation. The irony is that the Apostle Peter did mention Joel on the day of Pentecost. Why did He allow the speaking of tongues in Jerusalem, but Jerusalem was not devastated, neither was it the end of Daniel's 70th week?

The Apostle Peter did not say it was then the end of Daniel's 70th week or the day of the Lord, no he simply said God will pour out His Spirit on all the flesh. The time factor was not necessary here but what mattered was their believing heart. The conditions were met and therefore Peter could claim the blessings of the Spirit. Time is not of the essence, but their heart does matter. Peter knew of the new covenant, and it did commence with Christ's resurrection from the dead, and he said this is what the Lord said in the words of the prophet Joel. On the day of Pentecost, the mocking crowd were astonished because the apostles and the other disciples preached the gospel with mighty power to the Jews, and to every nation on earth, in their own language. Some doubted; others mocked. But Peter

stood up to explain the setting. He quoted Joel by saying: ‘and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.
On that day, 3000 people were saved, and Peter says, this is it! These are the last days about which Joel spoke! The last days are the time since Christ’s resurrection from the dead, so the prophecy is valid today. The ‘day’ commenced, but it is not fulfilled. Our Lord also spoke of the devastation of Jerusalem and He told them to be diligent, as from the time when they do notice the abomination of desolation spoken of by the prophet Daniel, standing in the holy place, Matt. 24:15 then they need to flee with great hurry. Then it is in the middle of Daniel’s 70th week, and 3½ years later Jerusalem will be trampled to the ground. The people in Jerusalem and the land Israel need to escape from Israel to the mountain. They need to do that in a great hurry as afterwards they cannot escape. We need to study Luke 21 when our Lord foretells the destruction of Jerusalem. ‘But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfil all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.
They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.’ Luke 21:20–24 It is the day of His vengeance, and Israel experienced many such days, but in Luke 21 it is not necessarily the day of the Lord. He did foretell them the devastation of Jerusalem in 70 A. D. by the Roman Empire. There will be great distress and wrath against the people, and the 3 words vengeance, distress and wrath do not necessarily imply it is the day of the Lord or the great tribulation. Our Lord then warned the disciples that then the people will be led captive into the Egyptian captivity, until the times of the Gentiles are fulfilled. This passage does not define the great tribulation as it addresses a long spell in Israel’s history. With our Lord’s return on the day of the Lord, then Jerusalem will be trodden underfoot by the heathen nations and the last nation to invade Israel will be the Russians as in Joel 2. Luke 21 does not address that moment in time. The first part of Luke 21 corresponds with the previous verse of Matthew 24 and there is not much difference between the two passages. In Matthew 24 the devastation of Jerusalem is mentioned by naming Daniel’s 70th week, and in Luke 21 the destruction of Jerusalem is also mentioned but not naming Daniel’s 70th week, but rather it relates to the time when the Roman Empire invaded Jerusalem in the year 70 A. D.
Luke 21 is mostly history as it was fulfilled with the Roman invasion, but Matthew 24 is still in the making. Both do mention the same Old Testament prophecy namely, if the land is unrepentant and shun the

resurrected Christ, then Jerusalem will be devastated, and the countries fringing Israel will also be involved.
The difference is between Luke 21 verses 24 and 25 there is a significant time gap of 2000 years as verse 25 commences with the day of the Lord when He will come in glory and then the time of the Gentiles will end. The Lord spoke to them evening after evening on the Mount of Olives overlooking Jerusalem. The disciple studied it differently, but the core message is the same.
After Jerusalem was devastated in the year 70 A. D. then followed the Egyptian captivity that lasted 2000 years. Once Jerusalem is devastated on the day of the Lord, then there will be a captivity outside Jerusalem at Petra and it may last a few weeks, but afterwards reborn Israel will return to Jerusalem to rebuild it, once they returned from Petra.

Zechariah 8:1 - 9
The Lord of Armies spoke his word. 2 This is what the Lord of Armies says: I am very jealous about Zion. I am fiercely possessive of it. 3 This is what the Lord says: I will return to Zion and live in Jerusalem. Jerusalem will be called the City of Truth. (The new covenant will rule in the city and not the law.) The mountain of the Lord of Armies will be called the holy mountain. (Mount Zion.) 4 This is what the Lord of Armies says: Old men and old women will again sit in the streets of Jerusalem. Each will have a cane in hand because of old age. 5 The city will be filled with boys and girls playing in the streets. (There is peace.) 6 This is what the Lord of Armies says: It may seem impossible to the few remaining people in those days, but will it seem impossible to me? declares the Lord of Armies. 7 This is what the Lord of Armies says: I am going to save my people (remnant) from the land where the sun rises and from the land where the sun sets. (From east to west.) 8 I will bring them back, and they will live in Jerusalem. They will be my people, and I will be their God, who is faithful and just. 9 This is what the Lord of Armies says: Be strong so that the temple might be rebuilt, you people who are presently listening to the words from the mouths of the prophets who spoke when the foundation for the house of the Lord of Armies was laid.
This chapter has many comforting words and promises, and it is totally allied to the new covenant in Christ and not the former covenant, which is done and dusted. It entails the Millennium and also the new covenant after the ‘last day’ or even today? Certainly, the words are true today, and Christendom is guilty today of trying to cluster the many prophecies into time slots. That is wrong as with God time is not of the essence, as He is not engrossed with time. Even today the remnant is gathered from the east and west, or from the four corners of the world. Yes, the Apostle Paul says we are in Jerusalem, and we are part of the heavenly Zion at His holy mountain. Heb. 12:22 We are fully part of this blessing but then we have no grounds to refuse a literal fulfilment by reborn Israel on the day of the Lord. It is wrong to ask the query or to demand an answer asking is it fulfilled in the Church today or will it be fulfilled by reborn Israel? Yes, it is

wrong as both are true. It depends on the time we live in. We are asked many multiple-choice questions and deemed to answer them yes or no. The Bible is not that simple as it's usually both. The answer is the new covenant addresses both our dispensation and the time when Israel is reborn on the day of the Lord. We seem to complicate matters by asking pointless questions. The same is true with Jeremiah 31 regarding the new covenant and with whom was the covenant clinched – with Israel? Yes, but also with everyone today who is reborn.
Whoever subjects themselves to Christ's kingdom will be part of the new covenant, and it is obtainable today, tomorrow, on the day of the Lord, in the Millennium; thus, time does not matter. The letters to the Corinthians and the Hebrews do tell us explicitly, we are part of the new covenant today, and after the rapture of the Church many more will follow.
God said He will steer reborn Israel back to the land of Canaan, and they will live in Jerusalem. They will be my people, and I will be their God, and it will happen in the future. We today are already God's people, and we are gathered together in Christ. It continues saying be strong so that the temple might be rebuilt. Yes, the temple is built today and also in the time of Zechariah, and he urged the people to listen to the prophets as previously they did not listen to them. The laying of the foundation of the temple is the resurrection of Christ, as Christ is the chief cornerstone.

Zechariah 8:10–23
Before that time there was no money to hire any person or animal. No one who travelled was safe from the enemy. I turned every person against his neighbour. 11 But now I won't deal with the few remaining people (remnant) as I did in earlier times, declares the Lord of Armies. 12 Seeds will thrive in peacetime. Vines will produce their grapes. The land will yield its crops. The sky will produce its dew. I will give the few remaining people all these things as an inheritance. 13 Just as you, people of Judah and people of Israel, have been a curse among the nations, so I will now save you, and you will become a blessing. Don't be afraid. Let your hands work hard. 14 This is what the Lord of Armies says: When your ancestors made me angry, I made plans to destroy you, declares the Lord of Armies, and I didn't change my plans. 15 So now I have again made plans, but this time to do good to Jerusalem and the people of Judah. Don't be afraid. 16 You must do these things: Speak the truth to each other. Give correct and fair verdicts for peace in your courts. 17 Don't even think of doing evil to each other. Don't enjoy false testimony. I hate all these things, declares the Lord. 18 The Lord of Armies spoke his word to me again. 19 This is what the Lord of Armies says: The fast in the fourth month, the fast in the fifth month, the fast in the seventh month, and the fast in the tenth month will become joyful and glad occasions as well as happy festivals for the nation of Judah. So, love truth and peace. 20 This is what the Lord of Armies says: People and citizens from many cities are going to come. 21 The citizens of one city will come to another city, saying, 'Let's make a habit of going to ask the Lord for a blessing and to seek the Lord of Armies. I'm also going.' 22 Many people and powerful nations will come to seek the

Lord of Armies in Jerusalem and to ask the Lord for a blessing. 23 This is what the Lord of Armies says: In those days ten people from every language found among the nations will take hold of the clothes of a Jew. They will say, ‘Let us go with you because we have heard that God is with you.’
Earlier when the previous prophets spoke to them, there were no wages for the people or money to hire animals. No one could go about their business safely because of their enemies, since God’s dispensation turned everyone against their neighbour. In the Bible, the animals or the cattle do portray the people. It is dangerous to either leave or enter Jerusalem as the city is besieged by their enemies. The Lord Himself did send the enemies as they did not adhere to His Word. In the future, it will happen again as God will gather all the enemies against Jerusalem. God will not always accuse, nor will He harbour His anger for ever. Ps. 103:9 There will be a turn of events when Israel calls on the name of Christ Jehovah. The remnant is spoken of several times in the Bible. The significance of the word remnant is addressed in the New Testament and Paul deals with the subject from Romans 9 to 11. He commences by quoting Isaiah 9:27 saying even if the number of the sons of Israel be as the sand of the sea only a remnant of them will be saved. Isa. 10:22 It is just as Isaiah previously said 9:29 when he again quotes an earlier saying of Isaiah: ‘If the Lord of Hosts had not left us an offspring, we would have been like Sodom and Gomorrah.’ Isa. 1:9 Only a remnant will remain due to their faith. In
Romans 11v. 1
Paul rightfully asked if God rejected his people. Never, as Paul himself is also an Israelite; a descendant of Abraham; a member of the tribe of Benjamin. God did not reject His people whom He foreknew.
Paul argues he is an Israelite, and he is not forsaken. The word rejects or forsaken sounds like something definite and final; or is it changeable? Did God set Israel aside as a nation? No. For a moment, it seemed as if Israel is rejected, but God will revive them. Many today argue the Church is His people, and there is no future for Israel thinking every blessing is soaked up by the Church; no, never will this be true as natural Israel will be blessed. It is true God did reject His people – it is for the time being until after the rapture of the Church. Then God will involve Himself with Israel. Romans 11 addresses our dispensation of grace, and it will end. It says in the near future God will judge the unbelieving world; for the Lord will fulfil his sentence on earth with speed and determination. Rom. 9:28 He will deal with His remnant, and the thread of the Old Testament will continue once the Church vanishes with the rapture. Romans 11 is centred on our dispensation.
The main theme of this chapter is, did God ‘set aside’ Israel for ever? God forbid as:
Paul’s own life and conversion proves that there is still a remnant.

- 11:1 The doctrine of the remnant proves it.
- 11:2–6 The unbelief of the Jewish nation was foretold.
- 11:7–10 Israel’s unbelief is the Gentiles’ opportunity.

- 11:11–25 Israel is judicially broken off from the good olive tree or Christ.
- 11:17–22 They are to be grafted in again.
- 11:23,24 The promised Deliverer will return to earth on Mount Zion, and Israel will be saved.
- 11:25–29 Romans 11 says we foremost need to preach the Gospel to the Jewish nation, and, in the following chapter, it is also stressed.

Paul was not forsaken by God, and similarly the Jewish nations will not be forsaken if they call on His Name. If we think Israel is abandoned for ever, it will be to the unbelieving Israelites, but not the remnant. Now the remnant will be blessed, and they are the minority. The blessing is like the rain that soaks the ground and bears a good crop for the farmer. The land and the people will be fruitful and why is the vine mentioned in this chapter? It does, as it pictures the covenant of God with Abraham, the covenant of peace and eternal life. The vine will bear fruit, and the promises will be resolved to bear fruit. The words ‘I will give the few remaining people all these things as an inheritance,’ again implies the vine or Abraham. The inheritance is the promise – meaning our inheritance is structured on the promises of the vine or Abraham and Galatians 3 say clearly that the law has nothing to do with it.
Zechariah spoke to the Jewish nation saying you, men of Judah (two tribes of Israel) and he also addressed the ten tribes of Israel or Israel, saying they were cursed amongst the nations, but now He will save them to become a blessing. He told the people not to be afraid, and they must speak the truth to each other. Give correct and fair verdicts for peace in their courts. Don’t even think of doing evil to each other. Don’t enjoy false testimony. I hate all those things, says the Lord. In the days of the new covenant, we need to speak the truth. ‘Therefore, put aside from you lying and let each man speak the truth with his neighbour.’ Eph. 4:25
Zechariah 8 addresses the Church, and that is the reason why the Apostle Paul mentioned it. It does not only concern Israel but also the Church. The entire Book of Ephesians makes references to the Old Testament. Truth and peace are the cornerstone of the new covenant, and they are the ‘plummet’ of the new covenant. The words ‘execute judgment in truth and peace at your gates and let none of you devise evil in your hearts against his neighbour, and love no false oath,’ could easily have been written in the New Testament. The Lord said to Zechariah the fasting of the 4th, 5th, 7th and 10th month will become joyful and momentous occasions as well as happy festivals for the land of Judah.
So, love truth and peace. There is no reason to fast but a need for great joy, as Jerusalem will be rebuilt in the future and spiritually in our days. There will be total harmony and all the old will be gone and forgotten. In Christ, we find the true peace and truth, as everything is harmonized in Him alone. Now follows a remarkable verse saying that people from every nation and city around the world will travel to Jerusalem. The people of one city will say to the people of another, ‘Come with us to Jerusalem to ask the Lord to bless us.’ During the Millennium, it will happen but also in our dispensation of grace. We did enter Jerusalem in heaven, and we as

the heathen people do seek the countenance of God. ‘I myself am also going.’
The Israelites and the Jewish nation did not adhere to the Word of God, but this time they will obey Him, and they will gladly evangelize the world. Similarly, we today need to be diligent. And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat Him. It will occur during the Millennium, and we are now in the heavenly Jerusalem, and we seek the countenance of God. Then something unusual will be said. ‘In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, let us go with you because we have heard that God is with you.’ In those days – implies that during the times of the new covenant, the people from all languages and nations will come. It reflects the day of Pentecost as then all the nations were spoken to in their mother tongue. The ten men will grab the skirt of him who is a Jew.
Both times he is referred to as ‘One’ written in capital letters. They are not the Jews of today as it is not written in the plural. We are acquainted with a Jew, and we do read of someone who did touch the skirt of His garment to be healed. ‘She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.’ Luke 8:44 The words of Zechariah became real for the woman who approached Him in faith.
Similarly, we too touched the hem of His garment, and we too are healed. It is wrong to deduce that we as the Church need to heed the teaching of the Jews in plural, as some people believe. The teaching of the law is history and never needs to be reflected upon again. God is with us His Church, and not the Jewish nation who rejected Him. They clutched to the ‘hem’ of the One Jew, and they asserted they know God is with us. Certainly, this Jew is the resurrected Christ, and the many is the Church as the truth is invested in us. We learned that God is with the Jew or Christ. If we are familiar with the New Testament, then we will understand. However, there is no name greater than ‘Immanuel’ or God with us. This name, which Matthew 1:23 refers to in his Gospel, was first given to Jesus by Isaiah. 7:14 The ‘ten men’ do familiarize us with our dispensation as many times in the Gospels we do read of the ten. They reflect the ten tribes of Israel. Firstly, Zechariah spoke of Judah but now he addresses the 10 or the lost tribes of Israel. Their truths are relayed in the Church today. They are Simeon, Dan or the 10 other sons of Jacob, and they did take the skirt of the ‘One’ who is Christ.
When we study the woman who was healed, we read that the daughter of Jairus, who was ill, portrays the Jewish nation. Never in the history of the Bible do we read that the 10 tribes of Israel were religious, as the Jewish nation who worshipped in the synagogues, having the Talmud.
At the time when the woman touched the ‘hem’ of His garment, then it was known that the 10 tribes of Israel were lost in the Assyrian captivity. In contrast the daughter of Jairus pictures the 2 tribes of Israel and the woman who was haemophiliac pictures the 10 tribes of Israel.
When the Church was born, then the haemophiliac woman got cured, but the Jewish nation died when the daughter of Jairus died. It happened early

in the Church's history. The woman (Church) became fruitful at the expense of the daughter of Jairus (Jewish nation) who died.
Our Lord often visited Samaria, known to be the capital of the 10 tribes of Israel. There He met 10 leprous men. Many miracles occurred there, as He felt more welcome there than at Jerusalem or with the Jewish nation. The 10 leprous people Luke 17:12 embodies the 10 lost tribes of Israel. It says the 10 leprous people stood afar off. Those who stood afar are the 10 lost tribes who went to the far ends of the earth as Australia today. Now the Church (10 lost tribes) are blessed, and the Lord told them to go to the priest to be cleansed.
Only 'one' returned from the 10 leprous people, and he pictures the Church, who has its roots in the 10 lost tribes of Israel. 'He threw himself at Jesus' feet and thanked him – and he was a Samaritan.' Luke 17:16 The other nine lepers went their own way not believing in Christ, but they were blessed possibly due to the one who did repent. We can be joyful as the leprous person who was healed, and there is no need for any fasting or mourning.

Zechariah 9:1–8
The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD. 2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. 3 And Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. 4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire. 5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. 6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 I will take away their abominable religious practices, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. 8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them anymore: for now, have I seen with mine eyes.

We need to continue reading until the end of chapter 10, as it has the same topic. The subject is the future rebirth of Israel, when God will redeem His people, and He will judge the heathen nations who do claim Israel. The enemies mentioned here are the nations fringing Israel and firstly we have Syria and Damascus, then Tyrus and Sidon or Lebanon. In the Bible, Lebanon is not a land but part of Syria, but it's known by its cedars. Ashkelon, Gaza, Ekron and Ashkelon is named but not Gaza. They are the 5 cities belonging to the Philistines people but at the time of Zechariah, Gaza was not a city that belonged to the Philistines.
In 1917, the British government promised the Jews a 'national home' in Palestine, which was under Ottoman (Turkish) rule. The Palestinian land is

named after the Philistine people who lived there. Today in Israel the Palestinian people mainly live in Gaza. Gaza belongs to the Palestinian people and not the Jewish nation. Zionist ideology is that the Jewish nation is a people or nation like any other, and they wish to bond in a single homeland. The term ‘Zionism’ was voiced in 1891 by the Austrian publicist Nathan Birnbaum, to describe the new ideology.

Some evangelical Christians urge the Jewish nation to return to Israel in order to hasten Christ’s second coming. ‘Christian Zionism’ supports the return of the Jews to Israel. They believe that the ‘ingathering’ of Jews in Israel is a prerequisite for the second coming of our Lord. Yes, it is a sign of the times but at best, it’s better for any Jew to be outside Israel than within. In 1917, the land was very sparsely populated by the Arabs. Since the Jews settled in the land of Canaan, the economy prospered and also its people. After the 1948 Arab–Israeli war, the Palestinian people suffered with their exodus, known by the Palestinians as Al Nakba (the catastrophe), there was a break in Palestinian political activity.

The depopulation of over 400 towns and villages and the creation of hundreds of thousands of refugees created many problems that are still evident today. Today there are more than 4 million Palestinian refugees. Since the time of David and Saul no one heard of the Palestinian people as they were defeated by King David and even the prophets did not mention them. Even during the time of Zechariah, which is roughly 500–600 years later, there is no mention of the Palestinian people, but he did identify 4 of their 5 cities. Gaza was not named but in verse 6 he says he will wipe away the haughtiness of the Philistine people. Unbeknown to Zechariah he did prophesy the return of the Palestinian people and the rebirth of Israel. He had no knowledge of the Palestinian people as during the time of King David. When the state of Israel was declared in 1948, then the Palestinian people also evolved at the same moment. When David was known, then Goliath was also known. Next on the agenda is that Jerusalem will be the capital of both Israel and the Palestinian people. At that time, we will be gone from earth with the rapture, to be with Christ in heaven. Daniel 9:27 speaks of a covenant between the prince who shall come. Daniel 9:24–27 is probably the most argued verse in the Bible as so many students read it differently.

We need to concentrate on what the Scripture says knowing at the end of Daniel’s 70th week, then:

Christ will finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy and anoint the most holy. The 70th week commences with a treaty between the Palestinian leader and Israel, and it concerns Jerusalem. A treaty is a political instrument that is used between nations and is not a sacred agreement between God and man. The nations that are arbitrated in this covenant are the Jewish nation (of whom Daniel is part) and the surrounding Arabian nations, involving Jerusalem. There is a 2000-year gap between the 69th week of Daniel until the start of Daniel’s 70th week.

Our Lord was on earth at the end of Daniel's 69th week, and then the anointed one (Lord Jesus) shall be cut off, and He shall have nothing. On that day when our Lord was 'cut off' He was on the Mount of Olives, to debate the destruction of Jerusalem. The 70 weeks of Daniel commenced with the building of Jerusalem, the 69th week ended with the words that Jerusalem will be devastated, and our Lord spoke of this while He was on earth, and Jerusalem was destroyed shortly afterwards 68–70 AD. The 70th week of Daniel will also end with the destruction of Jerusalem.
How will the 70th week of Daniel commence?
It is easy to understand that Jerusalem will also be arbitrated upon, and it will be a treaty or agreement with the many in Jerusalem, as many of the Jewish people will not agree with the treaty to be signed with the Palestinian people. Whoever the prince is we do not know, but I believe he will be a Palestinian, a ruler and part of the 10 nations surrounding Israel and possibly North America. This chapter spells a judgement over the enemies of Israel, and they are firstly the Syrians living north of Israel and the Palestinian people living south of Israel. The one claims the northern region of the land of Canaan and the other the southern region of the land of Canaan. Everything will be entrusted solely to reborn Israel. In Isaiah 14:28–30 we also have a prophecy against the Philistine people: 'In the year that king Ahaz died was this burden. Rejoice not, O Philistines, all of you that the rod that struck you is broken, for from the serpent's root will come forth an adder, and its fruit will be a flying fiery serpent. And the firstborn of the poor will graze, and the needy lie down in safety; but I will kill your root with famine, and your remnant it will slay.' At that time the Philistine people did rejoice thinking when Ahaz from the house of David died, it spelled the end of their tribulations. No, later the Philistine people who do live in the land of Canaan will be surprised and they will be disciplined, not by a rod coming from Ahaz or the house of David. No, their problems will worsen as from the serpent's root a new adder will be born, and its fruit will be a flying fiery serpent, and it is a seraph.
The word fiery is seraph, and it is a flying serpent. It may frighten many Christian's asking who this flying fiery serpent is. It is Christ or the Messiah, and He is the king. The rod that smote them was a king from the house of David, but it is said from the shoot will develop a snake. As we know, the snake is a type of the kingdoms of the earth – it is the king of the earth and therefore a type of Christ – and especially in this setting. From the shoot will develop an adder – a very venomous snake, and the fruit is a fiery seraph, and we find its meaning in the Book of Numbers. The fiery seraph or adder in the desert was lifted, and the people of Israel had to look at the snake to live. The snake is Christ today who is our High Priest of the new covenant. He is now seated in heaven. The adders that bit the people in the desert portray the high priests in the desert, as there were several high priests from Aaron, and they could not secure life. Only Christ could secure life. Ahaz died, and the Philistine people rejoiced, but there will be another snake, and he will finally reckon with them. The last king will spell an end to the Philistine people. It is

true as it continues saying the needy will lie down in peace. But as for you Philistine people, I will wipe you out with famine and destroy the few who remain. A powerful army will rise against them like smoke from the north. Every soldier rushes forward to eagerly fight them. Isa. 14:31
If there is any judgement it will be from the north, and the most northerly city is Moscow. In the future, the Jewish nation will be devastated by Moscow. It will be East Europe, and Germany is likely part of them. Now we can reason which side West Germany will reside with, and there is no clear division to indicate. The ten tribes of Israel will not be involved in this war, and they are the people living on the fringes on the west coast of Europe. The Germans are known as the people from Japheth, and they are tied with East Europe.
It is difficult, and Ezekiel 38 provides a list of names, and the general consensus is that
Magog is modern-day Russia,
Persia is modern-day Iran,
Meshech, Tubal and Togarmah is modern-day Turkey,
Ethiopia is modern-day Africa,
Libya is modern-day Libya and eventually Gomer is modern-day Germany. It may also be the people who used to live in the land, and we are not sure. The Saxons were a confederation of Germanic tribes on the North German Plain, and many conquered large parts of Great Britain in the early Middle Ages and merged to form the Anglo-Saxons that would eventually be part of England. The British were used to be known as the Saxons, but not since the time they bonded with the Germanic tribes. A formidable army from the north will devastate the land of Canaan, and today it may seem honourable to fight for the plight of the Palestinian people or Israel but soon all the country will be left desolate. They will slay all people, and their land will be bulldozed to the ground. When they do invade Israel from the Mediterranean Sea, well equipped with their tanks, they will invade Israel, the West Bank, Gaza, Syria and Lebanon.
Egypt will also be in its strike. No one will escape them, and God will orchestrate this confusion. Once the Jewish nation does call on the Name of Jehovah, then they will turn their guns to each other. They will die in total confusion, and Russia will simply not annex the land of Canaan as part of them.
Many other nations will seek to invade Israel, and I am sure most of the countries belonging to the European Union will burn their fingers trying to resolve the complex issues in the Middle East. The Russians will come from the north via the Black Sea and Ukraine, a gateway to the Mediterranean Sea. It will occur at the end of Daniel’s 70th week, at the end of the last 3½ years of Israel’s great tribulation. The Palestinian people with unbelieving Israel, Syria and Egypt, will all be slain. The north is also spoken of in Joel 2 and here the Russians are referred to even though they are not named specifically. It says they will invade the land of Canaan from the sea and even if it does not tell us – Ezekiel 39 does. They are the Russians coming from the north and their goal is to possess the land of Canaan at the end of Daniel’s 70th week. The Book of Joel

explains various matters that are not mentioned in the Book of Ezekiel and the Apostle Peter taught us many things regarding the prophecy, saying it is sure – and rule number one is, that no prophecy is of personal explanation. ‘First, you must understand this: No prophecy in Scripture is a matter of one's own interpretation.’ 2 Pet. 1:20

Continually we need to compare Scriptures with Scriptures – as all prophecy comes from the same God, and we have the skill to put them all together. When we read the words: ‘The Lord God will blow the trumpet,’ 9:14 then we need to study the words of Joel 2v. 1 that says blow the horn at Zion – and let the people awake as the day of the Lord is coming. The Book of Joel continues saying it will be a day of darkness and gloom, a day of clouds and thick darkness. As the dawn or when it is still dark they will be awakened by a great and mighty people unknown to Israel. They are not the Philistines, the Syrians, Medo-Persian Empire, the Romans or the Babylonian Empire, but a nation from far more north. If today we need to identify a nation that is north that was not before? Then it could only be Russia and its allies. It is Gog and Magog.

It says clearly after many generations they will reappear again or after the Millennium. Later they will resurface when Satan is loosed after the Millennium. We can conclude that the day of the Lord is not the ‘last day’ as there are many generations between them. We can study that tie in the Book of Revelation, as it also addresses a time after the Millennium, as then Satan will be released from prison or the abyss. He will go out to deceive the nations, and his main followers will be Gog and Magog – and together they will amass many other nations to battle against God. Rev. 20:8,9

Ezekiel 38 does tell us much more about the awful day, the events before the ‘last day’. The Book of Joel continues with the words that a mighty fire devours the land before them; and behind them a flame burns: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. They are tanks moving in unison to devastate the land and no living being will escape them, and Russia is capable of this. They will not be discouraged by any obstacle. ‘They shall run like mighty men; they shall climb the wall like men of war, and they shall march everyone on his ways, and they shall not break their ranks.’ Joel 2:7

Then follows the well-known words of our Lord when He said there will be an earthquake and the sun and the moon shall be dark, and the stars shall withdraw their light. This will occur before the day of the Lord that is great and terrible. The end of Daniel’s 70th week will culminate with the day of the Lord and there will be a great earthquake, and even the Mount of Olives will split in two.

Certainly, God will allow the Russians to devour the land, but it will cost them dearly. The entire land of Israel will be devoid of any life. Joel 2:20 says that the army in the land of Canaan will be trapped, and to me it could also be the dungeons or the graveyard – not on a horizontal plane but in a vertical plane. They will be trapped between the Dead Sea and the Mediterranean Sea or in Israel, and they will not escape to heaven

above but to the Hades below. They will simply die. The great army and the many tanks will bulldoze the earth, and it will stink. It includes the Palestinian and the Syrian people. Verse 28 commences with the repentance of Israel, and the Apostle Peter also mentioned the pouring out of the Spirit on the Day of Pentecost. There will be a remnant who will call on the Name of the Lord, and the believers will be able to escape via the torn Mount of Olives. There are so many issues at stake.
Firstly, we have Daniel's 70th week, and it ends with the day of the Lord. Ezekiel 39 mentions this time. Then follows the great tribulation for all the other countries of the world lasting 33 years. The 33 years ends with Armageddon. Then follows the
Millennium. After the Millennium Satan will be loosed and then He will again gather the nations of the world, and they are mainly Gog and Magog. That war is addressed in Ezekiel 38. So, Ezekiel 38 follows Ezekiel 39.
Then follows the 'last day' and then the complete old creation will burn with fire to mould a new creation from the old. Ezekiel 38 says Satan will depend heavily on Gog and Magog.
The words: 'even to the years of many generations' direct us to a time after the
Millennium. This chapter provides the reason for the war. Russia (the king of Rosh, Meshech and Tubal) will gather various countries in the anticipation of making a final blitz against God. v. 1–7 Satan will assemble the nations from the four corners of the earth. Rev. 20:8 They will unify to fight a land that lives securely. v. 8 During the Millennium, there will be no reason to build any walls or gates at Jerusalem as peace will triumph. Then Satan will march against a country that lies open: 'And you will say, "I will go up against the land of unwalled villages. I will go against those who are at rest, that live securely, all of them living without walls and having no bars or gates."' v. 11 I favour the 33 years' time between the day of the Lord and when Babylon will be slain at Armageddon. On the day of the Lord, the Russian armies will be slain, and it will take 7 years to clear the land. The land will be cleared during the 33 years and not during the Millennium as many believe, as then the land will be peaceful. Ezekiel 38:11 continues to say that He will make a vast graveyard for Gog and his hordes in the Valley of the Travellers, east of the Dead Sea. It will block the way of those who travel there, and they will change the name of the place to the Valley of Gog's Hordes. This is very similar to Joel 2 as they disappeared to the deep dungeons. There will be a poignant smell. This train of thought is in accord with Revelation 20:7 saying after the Millennium Satan will reappear, and he will deceive all the people. These verses narrate the end of our world's turbulent past. At the end of the Millennium, Satan will be loosed, and his reign will finally plummet at the last day. Throughout that time, Satan will deceive many countries, and I am sure he possesses hypnotic powers! The Millennium will end very puzzlingly. Despite the blessings and the teaching, the people had during the

Millennium, it will be tainted by their old nature as many people will succumb to Satan's teachings. They will be tricked away to wage war against the Lord.
Their old sinful nature will surface, and many will agree with Satan's tactics. Our impulsive nature will be tested, and it will fail miserably. Our old nature is tainted by sin. 'And we are all become as an unclean thing, and all our righteousnesses are as filthy rags, and we all fade as a leaf, and our iniquities, like the wind, have carried us away.' Isa. 64:6 Our old nature is tainted, and we can't expect any good from our previous old nature. Our only hope is invested in the things we did receive from Christ.
Zechariah 9:6 says the bastard will dwell in Ashdod, and I will cut off the pride of the Philistines. I am sure he refers to the future ruler coming from the Philistine people, and he will be allied to Satan.
He will be praised as a peace broker, but then we will be gone to heaven. The pride is to claim Jerusalem as belonging to them. He will certainly be persecuted as a governor in Judah, and Ekron shall be as the Jebusite, as he used to live in Jerusalem. Any person claiming Jerusalem will die. He is likened to a governor in Israel, and it can also suggest they will have the same fate as the people in Judah or the Jewish nation. The governor of Judah will be humiliated.

Zechariah 9:9
Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.
The chief verse of the Book of Zechariah is the entry of the Lord Jesus into Jerusalem. Strangely this verse is mainly read in the context of Christ's first coming to earth – but we need to study the words, and we will notice it also addresses Christ's second coming to earth.
He is riding on a young colt, and we can ask Saul, who pictures the remnant in Israel. Saul could not tame the donkeys as he was always searching for them trying to find them. It's true as Saul was caught under the law, and the donkeys (the remnant) refuse to be tangled with the yoke of the laws of Moses. – They are free and when they were found by Saul, it does not say where he found them. Many Christians don't understand this verse and mostly relay the truths only to Christ's first coming to earth, and that is the end of their story. It is true but the greatest truths are locked away with Christ's second coming to earth when He will appear with His Church or the donkey. Whenever we study the Bible saying in the New Testament that particular prophecy is fulfilled, then it is a mere forced fulfilment as the greatest fulfilment is still pending. The prophecy is partly fulfilled but the final one is still pending.
The Lord will reappear on the Mount of Olives and then He may look poor and riding on a donkey, but His prime purpose then will be to protect Israel from the Russian army. The Mount of Olives has something in common with the end of Daniel's 69th week when Jerusalem is devastated, and it is foretold in Zechariah 14. Our Lord will also appear to judge Syria and the Palestinian people, and He will appear as Jesus of

Nazareth, and the people will have a few questions to ask Him. He will not appear as the glorified King to judge the world, but in the body that carries the scars of the Crucifixion. Certainly, the people are going to ask him what are the scars in your hands and feet and He will answer them accordingly. I believe at Petra reborn Israel will recite the words: ‘But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.’ Isa. 53:5They will realise that our Lord Jesus did not suffer because of His sins, but He died on their behalf. Heb. 5:8 Christ endured the sufferings in accord with God’s plan. When He appears on the Mount of Olives, He will not have a crown on His head but He will appear as a human being. For sure they will see His glory and splendour, and reborn Israel can relate to Him, thus His return to the Mount of Olives was in humiliation, compared to 33 years later when He returns to judge the earth at Armageddon.

Generally speaking, we can say Matthew 24 concerns Christ’s return to the Mount of Olives and Matthew 25 is different. Then He will sit on the throne as a king crowned in glory to judge all the countries of the world. It is vital to understand the 33 years. The words your King is coming, humble and mounted on a donkey, on a colt, the foal of a donkey, need to alert us of greater spiritual import. The donkey was clothed with the clothing of the disciples when they brought the colt to Jesus. The disciples’ cloaks were thrown on the foal. Our Lord sat on it, and many other believers spread their cloaks on the road as it headed towards Jerusalem. Figuratively speaking the donkey is the Church and the Lord Jesus is the head as He rode upon it. It pictures Christ’s second coming to earth with the Church. The donkey with the clothing of the disciples had the identity of the disciples and together they picture the Church. Our Lord will steer the Church. Zechariah 9v. 9 says rejoice, ‘O people of Zion! Shout in triumph, O people of Jerusalem! Look, your King is coming to you. He is righteous and victorious, yet he is humble, riding on a donkey— riding on a donkey’s colt.’

The Church will appear with Christ, and they are His reward. If He returns with great power and might, then He returns with the Church. The kingdom will not be given to any Dan. 2, and many may argue they are Israel, but it’s untrue as the Church is real Israel. The Apostle Paul asked a very similar question in the Book of Romans. The kingdom of the stone is Christ, and the Apostle Peter said we went to the ‘Stone’, and we are the building blocks locked in with the ‘One’ stone. He will come as the humiliated with the Church at the end of the 69th week.

The disciples did use their clothes to cover the donkey, and the clothing of the disciples is the Church and then the Lord was recognised as the king via the disciples. The Pharisees were quick to rebuke Him and said, please rebuke your disciples, but He refused. In more specific terms a colt is a male foal and a filly a female foal. The foal is the Church born from the donkey. (Natural Israel) From the donkey, the remnant of Israel is born today, known as the Church. The donkey that was ridden by our Lord at the end of the 69th week was a foal that was never ridden on, and it was

never yoked in slavery, and it can only picture the Church as the Jewish nation was in slavery but never the Church. It was not bound even though some may read it. The mother was tied, and the foal did not meander away from its mother. Mother Nature has a sound instinct. At the end of Daniel's 70th week, the Church is the foal with Christ.
In 1 Thessalonians 4 we will meet the Lord in the air, and we do know this chapter speaks of the rapture of the Church, but the main thrust of the message is, with the day of the Lord, we will be glorified with Him in glory. If that is true then the first on our agenda is to meet Christ in the air, to later reappear with Him on the clouds on the day of the Lord. We will share in the glory of the Lord and therefore it is essential to first meet Him in the air. We are like the 24 elders Rev. 4:4 surrounding the throne praising God.

Zechariah 9:10–13
I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth. 11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. 12 Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; 13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

In the above verses, Ephraim depicts the 10 tribes of Israel, and if Jerusalem is mentioned with Ephraim, then Judah pictures the 2 tribes of Israel. All the 12 tribes of Israel will reunite and if the chariots are cut from Ephraim or the horses from Judah or the other way – it makes no difference as we need to study the two sentences together, as they are the mighty chariots of war. They will vanish once real peace ensues. The bow shall be cut off – as there will be a message of peace to the heathen nations. So, all war will end.
Zechariah commences by firstly naming the 10 tribes of Israel, then the 2 tribes of Israel and finally the heathen nations of the world.
So, the timing of this chapter spans from Daniel's 70th week until the Millennium or the 33 years when the 144,000 people from Israel will evangelise the world.
At the end of the great tribulation, everything will be accomplished, as then we have:

- Christ and the Church,
- the 10 and the 2 tribes of Israel
- and eventually the heathen nations and they will enter the Millennium. The land is also mentioned, and it will be to the end of the earth or from sea to sea and from the rivers to the end of the world. This verse is frequently ill understood as students relate this verse to Psalm 62:8 'from the River Euphrates to the Mediterranean Sea;'

Genesis 15:18 is clearer as it will be all the earth ‘May he rule from sea to sea and from the river to the ends of the earth.’
‘On the day when the Lord made a covenant with Abram, He told him: to your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates.’
There is a difference to the land of Israel and the entire earth from sea to sea. From ‘sea to sea’ is not a circumscribed area.
In the Bible, the earth is dry land, and it is tossed by the waves from the sea and the saying ‘from sea to sea’ has nothing to say of the sea or the vast oceans, as the real emphasis is on the vast continents or land.
The concept is in the middle of the vast continent is Jerusalem, and if the people are driven from Jerusalem, they are driven to the sea to all the directions, as the wind that blows in any direction. From the sea to sea is the entire earth, and we may ask what river Zechariah is talking about. Yes, it is easy as in the Book of Revelation ch. 22 we read of the river and also in Ezekiel 47.
It is the river that flows from God’s throne to heal all the countries of the world. It is a river originating from beneath the temple, the door, and it nourishes the earth. The stream of living water is the new covenant, and it originates from His throne and then the river is split to soak the entire earth. Now it is difficult to picture this but who knows, in the new heaven and earth it may be possible. When the kingdom is defined primarily in the Old Testament, it does not merely mention the Millennium, but even more so, it speaks of the new heaven and earth.
For 1000 years Satan will be constrained but after the ‘last day’, then His kingdom will progress for all eternity. Time wise the Millennium is like a drop in the bucket as His kingdom is eternal. The new earth may be shaped in such a way to accommodate the River; a land with a vast sphere and in the middle the throne of God. He will rule over the entire earth.
We named the Palestinian people, Tyrus and Sidon and in this chapter the Greek Empire is also named.
‘When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O
Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.’ Judah and Ephraim is a bow or the power of the conflict and their powers are directed against the powers of the Greek Empire.
We need to ask what the Greek Empire is this, at this moment of history?
The previous verses did mention Israel’s enemies to the south and north, and why now the Greek Empire? It is simply as according to the Book of Daniel the last beast of the world is the Greek Empire and the opinion is the last empire of the world will be governed from Babylon, and we can name it the Babylonian Empire. The Book of Daniel gives us a series of 8 kingdoms, and the 5th and the 8th kingdom of the world is the Greek Empire. It is easily traced in Daniel 8 and also in the Book of Revelation 17 and in this chapter they are named as Javan. The word is found 11 times in the Old Testament. It is the dominant kingdom in the end time, and

they are not the Roman Empire. With that in mind, we need to think of the kingdom of Alexander the Great or the Macedonian Empire, and it will have Babylon as its capital. When we visualise Babylon we can remember King Nebuchadnezzar and we need to remember Alexander the Great, who sought to rebuild the kingdom, but he died at the tender age of 33 years. Babylon will be rebuilt and today they are busy constructing it, and the first to be rebuilt was the theatre, and yearly there is a great music festival in the city. This theatre is not built by the Babylonian Empire but by the Greek Empire. Worth mentioning is that the Babylon Festival has been planned in Iraq since 1985 in the ancient province of Babylon, and lately more than 35 countries participate.
Since 1985, the aim is to rebuild Babylon, and it will have many cultural events to try and amalgamate the people of the world. It is the Greek Empire that will revive, and here again is mention of the Palestinian or the bastard from verse 6 who lives in Gaza, but his last residence will be in Babylon, to rule the Greek Empire. It is difficult to visualise this, but the kingdoms will end at Babylon.

Zechariah 9:14–17
Then the Lord will appear to them, and His arrow will go forth like lightning. The Lord
God will blow the trumpet and go with whirlwinds from the south. (Teman) The Lord of Hosts will protect them, and they shall devour, and tread down the sling stones, and they shall drink and roar as if drunk with wine, and be full like a bowl, drenched like the corners of the altar. On that day the Lord their God will save them, as the flock of his people; for like the jewels of a crown. They shall shine on his land. For how great is his goodness, and how great his beauty! Grain shall make the young men flourish, and new wine the young women.

Our Lord will appear suddenly as a whirlwind from the south. (Teman) How beautiful as He will appear from the South and in Hebrew we can leave the word south in its original form and then it can be translated as Teman. If we don’t translate it, as we ought to, then it is a geographical name as Teman or Petra, and it is nestled in its mountains. The storm comes from the south or from Teman or Petra; reborn Israel will invade devastated Jerusalem to be inhabited again. The Book of Habakkuk says God came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens, and the earth was full of His praise. Hab. 3:1–3The Hebrew language has no punctuation marks or capital letters. We can decide ourselves where the sentences start or finish. As an example, in Habakkuk 3:3 it says: Selah. We can correctly translate it as: The Holy One from Mount Paran at Selah. We have the freedom to rid the verse of unnecessary punctuation marks. Then it will read: God came from Teman, and the Holy One from Mount Paran. At Selah, His splendour covered the heavens, and the earth was full of his praise. We do expect this as a mighty army will come from the south as a herd of sheep and the mighty Shepherd will lead them.

This chapter commences with the enemies of Israel, but it ends with God's secret weapon who is reborn Israel. God will choose Israel and not only the 2 tribes of Israel, but all 12 of them. They will be in the war and subject to all the other nations of the world.
We did mention Javan, as it is the last world empire and Alexander the Great wanted to ascertain the empire prematurely. Alexander died and not much happened and in the end time the old Greek Empire will revive to be judged by Israel – Israel will not come from the north, but from the south or Teman to surprise them. It will be a joyous and a momentous occasion when He will gather them as a flock of sheep. Isaiah said who is coming from Edom, from Bozrah, with his garments-stained crimson? Who is that, robed in splendour, striding forward in the greatness of his strength? 63:1 The name Bozrah can also be translated as 'a fort' or 'a sheepfold.' Petra is nothing other than an enormous fort or a natural fold cleaved from the mountains. The victory will commence from Teman, Paran, Selah or Bozrah in Edom and they are known by one name. The message of the Gospel will mushroom to all the earth via the 144,000 elect. Rev. 7:4 No-one can do them any harm, and they will oracle the Word of God with no hindrances. The Lord suddenly appearing as a whirlwind does convey the power of the Spirit, and from there the victory will commence.
The people shall drink and roar as if drunk with wine, and be full like a bowl, drenched like the corners of the altar. It denotes the power of the new covenant, and it will be soaked to the corners of the altar where the blood is sprinkled. The wine is the blood of the new covenant.
On that day the Lord will rescue his people, just as a shepherd rescues his sheep. They will sparkle in his land like jewels on a crown. The twelve tribes of Israel will be assembled as after the crossing of the Red Sea, and they will not roam as a people having no leader. They will be gathered in Bozrah by the Good Shepherd, and it is so often cited in the Gospels.
The words 'like the jewels of a crown' are crowned stones and it is tried and trusted, a sure cornerstone we can build on. Isa. 28:16 The believers will share in the kingdom.
The sheep or reborn Israel are His crowned possession.
Speaking of Israel, it says: 'for how great is his goodness, and how great his beauty.
Grain will make the young men thrive, and new wine the young women.' Deuteronomy
8:8 summarises the fruit in the Promised Land, and in this summary the olive tree is the 6th fruit. 'It is a land of wheat and barley; of grapevines, fig trees, and pomegranates; of olive oil and honey.'
The fruit with the barley are the first 3 fruits and grain have to do with rebirth. The grain or seed needs to germinate beneath the soil to enable it to be fruitful. John 12:24 Our Lord Jesus once said He is the Seed, and likewise we also need to follow Him in rebirth to bear much fruit. Any who died via their rebirth are justified. Rom. 6:7The word barley is derived from the word 'seir' or hair that distinguishes the barley from the wheat. Barley has masses of 'awns and the hair distinguishes them from the wheat. Barley or 'seir' is similar to the word Sarah or Sar meaning a

prince. The barley denotes the kingship and when a little boy did give 5 barley loaves to the Lord, John 6 it portrays Christ's kingdom. The 5 conveys the unseen things and the grace we are now endowed with. New wine is the eternal life and the young woman is the rebirth of Israel, once they are assembled. The word 'flourish' stems from the Hebrew word meaning 'to utter or to bear fruit.' They will be a nation of priests and a nation of jewels. The great stone or jewel is Christ Dan. 2 and the stone is also reborn Israel and it could also be the Church.
Israel and the Church is a nation of kings and priests. The heathen nations of the world will comply to the laws of Israel, or else they die. The priests' main duty is to make known the Word of God and it will be accomplished via the 144,000 elect and it will not stop there. They will be His ambassadors during the Millennium. Israel's main concern should have been to preach the Word of God to the heathen nations, but behold they preferred to muster it to themselves. They wanted to develop their own identity but the young women and men will preach the Gospel to all the nations of the world, with very great joy.

Zechariah 10:1
Ask the LORD for rain in the springtime; it is the LORD who sends the thunderstorms. He gives showers of rain to all people, and plants of the field to everyone.

Give the rain for your land in its season, the early and late rain that you may gather in your grain and your new wine and your oil.' Deut. 11:14
In the Book of Joel, we studied the events surrounding the day of the Lord, but it ends with a very comforting message. It says don't be afraid, you animals of the field, for the wilderness pastures will soon be green again. The trees will again be filled with fruit; fig trees and grapevines will give their full yield. Joel 2:22 David in his Psalms said the grasslands of the wilderness will become a lush pasture, and the hillsides will blossom with joy. The meadows are clothed with flocks of sheep, and the valleys are carpeted with grain. 65:12–13
Did we ever read of a pasture in the desert? It is a meadowland where there used to be a desert, and what used to be a meadowland thousands of years ago, will again bear fruit. Joel continues to say be glad, and rejoice, because He has given you the right amount of early rain, and he will cause the rain to fall for you, both the early rain and the later rain as before. Joel 2:23
Once Israel repents on the day of the Lord, then everything will be as it used to be, and the first rain will be light to avoid the erosion of soil. The usual pattern will again emerge. The Book of Joel describes the day of the Lord as a great thunderstorm, with turbulent weather with very dark clouds. It is characterised by the presence of lightning and its acoustic effect on the earth's atmosphere will echo far. It will be dark, and the chapter begins saying it will be a 'day of darkness and gloom, with thick clouds and deep blackness.'

In this darkness, a light will appear and in the lightning Christ will appear with the Church, and the thunder is God speaking to the world. His glory will be known, and from that time onwards it will rain as it used to be. The earth was parched and dry, and it will be drenched by water. As a farmer, you always welcome the first rains as it heralds the promise of a new yield.
We need to study Matthew 24:27, when our Lord said as the lightning flashes in the east, and it shines to the west, so it will be when the Son of Man comes. He will appear in glory and unmistakably in the thunderous clouds, on the eastern fringes of Jerusalem; He will appear on the Mount of Olives. At that time, Jerusalem will be devastated, and all life will be extinct. For us, it is a glorious event, but not for the Israelites who are severely punished. God will speak in His anger but accompanying this event is the blessing of the rain. The land will again be blessed by the rain, and from that moment onwards, Israel will never again experience any drought. Firstly, we have the thunder and then the blessing, once His anger abated.

Zechariah 10:2–3
For the teraphims have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore, they went their way as a flock, they were troubled, because there was no shepherd. Mine anger is kindled against the shepherds, and I will punish the he-goats: for the Lord of Hosts hath visited his flock the house of Judah and shall make them as his goodly horse in the battle.

The mysterious teraphims do appear several times in the Bible. They are specially mentioned to remember the images Rachel stole from her father; the image that Michal put in David's bed to make it seem as if he did sleep at that time. The Church regards them as small little 'idols' used as household gods or for divination. They are idols of unknown size and shape. They could be significant as during the time of King David, when he fooled his enemies. It is true teraphims are related to divination Judg. 17:5 18:14–20; 1 Sam. 15:23; 2 Kings 23:24; Hos. 3:4; Eze. 21:21 Why are they named so often in the Bible, and we may ask if there is not a hidden message behind them. The one Rachel had was small, and we may slander it saying it is an 'idol', but it could also be a type of Christ. The one Rachel had done picture Christ.
The Bible dictionary says differently, but it's a one-sided opinion. It pictures the 'hidden Christ' and that is the reason why the teraphims are always lost. We will discover that throughout Scripture, the teraphims are always hidden, or people are searching for them. The times when the teraphim is lost portrays the time when Israel is living in the days of the Old Testament. The Jewish nation searching for the teraphim or the Scriptures, is them searching the truths of the Scripture and yet they failed to find 'Christ' or David hidden in bed. He is gone. The reason is they should have searched the Scriptures thoroughly to find Christ.

The second time the teraphim is mentioned is when Micah made it from the previous hidden 1100 silver coins. They were the coins his mother searched endlessly. Later the tribe of Dan took the teraphim, and they did it without the prior knowledge of Micah.
They simply took the ephod, teraphim and the Levite priest with them to the north. Hosea sheds much light on the meaning of the teraphim as he foretells the long period of God's silence when the Church is born. During that time God is silent, and the Jewish nation shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. Hos. 3:4The king, prince, sacrifice, image, ephod and teraphim is the risen Christ, and He is hidden in heaven as king David was hidden in a cave, while king Saul is searching for him
diligently. David is a type of Christ. In the next verse, Hosea says afterward (following the 2000 years) the children of Israel shall return and seek the Lord their God, and David their king (teraphim) and they shall come in fear to the Lord and to his goodness in the latter days. Hos. 3:5The teraphim speaks vanity and generally used in the practice of divining matters. They do speak, but its vanity, and their words hold no substance. If they speak, they are lies.
Teraphim could be the risen Christ as He too speaks, but the world ignores His Words, thinking they are vain. Christ did speak, but they are disregarded by the world in general. They comfort the people with vanity. Friedrich Weinreb used to live in Holland, and his name has been creating a furore during World War 2. His accusers claim that he was a defector harming the Jews, as he tricked thousands of his fellow Jews, to be later handed over to the German soldiers. Being a fellow Jew, they trusted him with their money, but they ended with the same fate as the other Jews. Mr Weinreb comforted them with vanity. He knew things will not improve, but he responded, at least I gave them some hope of possible life.
'Therefore, they go their way like sheep, they are afflicted, because there is no shepherd.' The people of Israel were dispersed to the 4 corners of the world having no shepherd. They were pressured as there was no shepherd but in the future it will be different. Their reliable rainy seasons disappeared due to their unbelief and once they get rid of the 'idols and heed to His voice, then it will start raining again. That is a simple equation.
The geography of Israel and Egypt is diverse as Egypt is dependent on the Nile and Israel on the rain from heaven. God told Moses that Israel is a land of hills and valleys, which drinks water by the rain from heaven. Egypt irrigated its land, but the Lord will care for the land and ensures the seasons are precise and they will prosper. Deut. 11:11, 12There is a clause, and they had to obey His commandments. If they abide by it, then He will assure the early and the later rain. There will be abundant grain, wine and oil. For the economy of the land, it's best to obey Him. Rain is vital, and each country's economy is centred on it.
Hosea 6 is also significant saying come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days he will revive us: on the third day, he will raise us up, and we shall live before him.
And let us know, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watered the earth. Hos. 6:3It is the restoration of complete Israel and the land will be fertile once more, and our Lord will appear to them as the rain. It is the everlasting life of the new covenant. The water is the Word of God
'For he has given the early rain for your vindication; he has poured down for your abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain; the vats shall overflow with wine and oil.' Joel 2:23, 24
The earth will be plentiful, and again we have the grain and the oil as in Zechariah, and later Joel says in verse 28 that He will pour His Spirit on all the flesh. Now it's easy to explain the word 'pour' as in this chapter the Spirit is a 'liquid' as the water namely the rain and the oil is also the Spirit. The water, oil and the Spirit denote the spiritual blessings.
During the time of the great tribulation, there will be a certain drought. The reason is that twice in the New Testament it says that Elijah prayed, and it did not rain for 3½ years. Once it was told by our Lord and the other time by His brother James. Elijah had the power to shut the heavens. In the future, the same Elijah may pray again. It said in the Book of Revelation 11:6 that the 2 witnesses have the power to shut the heavens to prevent the rain. Then we may ask will it not rain in the first 3½ years of Daniel's 70th week, or in the latter 3½ years of the great tribulation. It merely says they have the potential to do this, and the question is if they wish to stop the rain. I believe that by merely mentioning the fact that the 2 witnesses have the power to shut the heavens, and they had the potential to turn the waters into blood, is mentioned specially to draw our attention to both Elijah and Moses. Moreover, Israel always seems to be caught in a drought, and if it does rain it is too late in the season, when it's too late to plant any seed. If it does rain the water comes pouring down and then the earth is carried to the rivers creating crevices of erosion. If anything does grow in Israel then it's via irrigation as in Egypt. By all means, they have the power and it's difficult to determine if they will employ it.
Israel as a nation did vanish to all the corners of the world, as troubled sheep in a flock having no shepherd. The Lord is angered against the so-called shepherds. The Lord will punish the leaders of the people and in the future, He will be angered once more. He will be angered against the goats – as they portray the power hidden in them. In the Book of Matthew, we read there will be a judgement and the goats, and they will not enter the kingdom and the sheep will. The sheep will be separated from the goats as the believers will be separated from the unbelievers. The reason is that the goats portray the people relying on their 'own power', and they will be punished. The sheep rely on the power of the resurrected Christ. The words 'for the Lord of Hosts hath visited his flock the house of Judah' is to highlight that, from the throne of David, the Messiah will appear. He

will esteem Judah and make them a kingly nation. With Christ’s second coming to earth, He will firstly heal Judah and then all Israel.
His anger is directed against the false prophets, and they are swayed by the diviners who have told false dreams, and they comfort in vain. We do find much written about the shepherds in Ezekiel 34 and 37, and in John 10 our Lord did refer to those two chapters. Then He spoke of the two flocks or the 2 and the 10 tribes of Israel, and that is the background of the book Ezekiel. The One Shepherd will lead them and He is the son of David.
Ezekiel 34 says how hideous are the shepherds of Israel who only wanted to take care of themselves. Shouldn't the shepherds take care of the sheep? They eat the best parts of the sheep, dress in the wool, and butcher the finest sheep. Still, they don't take responsibility for the sheep. They have not strengthened those who were weak, healed those who were sick, or bandaged those that were injured. You have not brought back those that strayed away or looked for those that were lost. They ruled them harshly and violently. So the sheep are scattered because there was no shepherd. When they were scattered, they became food for every wild animal. My sheep wandered over all the mountains and on every high hill. They were scattered throughout the whole earth. No one searched or looked for them.
Later in John 10 the Lord says He is the Good Shepherd and Ezekiel 37 also speaks of the two flocks of sheep. There will be One Shepherd and He will lead them. The shepherd needs to lead the flock but instead they devour the flock. It is also true of modern-day politics. They are the evil rulers and in the Gospels our Lord often spoke of them, when He addressed the religious leaders of the day. Our Lord will prove to be the only true Shepherd.

Zechariah 10:4–6
From Judah will come the cornerstone, out of him the nail, out of him the battle bow, out of him every oppressor together. 5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. 6 And I will strengthen the house of Judah and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.

This passage concerns the Messiah and what is true to Him, is also true to Israel. It is Judah or the kingly house, and from Him the will progress the:
Cornerstone,
The nail,
The battle bow,
The mighty men who will tread down the enemies.
It is easy to assume that Israel will be the army and the cornerstone is Christ who is the last stone on top of the pyramid.

The nail we don’t understand, but it is the nail in the old eastern houses, they are hooks that support or grip the possessions of the house, and they are gilded. The pots and pans also used to be hanged on them and the nail kept everything in place. We read in Isaiah 22 vv. 21–25 of the nail, and unmistakably a passage that concerns our Lord. It says:
‘I will clothe him with your robe, and strengthen him with your belt. I will commit your government into his hand, and he will be a father to the inhabitants of Jerusalem, and to the house of Judah. I will lay the key of the house of David on his shoulder. He will open, and no one will shut. He will shut, and no one will open. I will fasten him like a nail in a sure place. He will be for a throne of glory to his father's house. They will hang on him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the pitchers. “In that day,” says God of Armies, “the nail that was fastened in a sure place will give way. It will be cut down, and fall. The burden that was on it will be cut off, for God has spoken it.”’
It is a beautiful picture of the resurrected Christ as the glorification, who will be king.
The key of the house of David will be on His shoulders, and it is the key to His kingdom. It is also the key of wisdom. It was told to the Pharisees they took away the key of the wisdom. He will open, and no one will close and it is stated in the Book of Revelation, and He will make the Messiah as a nail in a sound wall and he will be safe. He will be as a chair or a throne to the glory of the Father. It could be the throne, but the chair could also be the nail. The chair could also be a peg, as a chair is a construction, so you can hang something upon it, like your clothes. It is intended for people to sit upon. There are antique furniture items where a stool is a clock. Christ will be like a chair to the glory of the Father, and we as the Church will hang upon it. On this chair is not the clock, but all the glory coming down from the Father.
Zechariah 10 says from Judah the nail will appear. Zechariah activates the thoughts of Isaiah confirming it will be fulfilled. Via the crossbow the kingdom of Christ will progress, and the bow is the latent power invested in the resurrected. The oppressor is Satan and Luther must have thought it was the religious institution of his time. The mighty men will tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. The riders of the horses are either the kings or his warriors, or the military coup.
God will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to Israel; He will have mercy upon them: and they shall be as though He never cast them off: for He is their God, and He will hear them. The 2 and the 10 tribes of Israel will reunite as explicitly foretold in Ezekiel 34 and 37. They will return to the land and today it may seem that God did forsake His people but it’s not true. Ephraim lived as the heathen nations and according to Hosea they were called LoRuchamah meaning; God will no longer have any mercy on the house of Israel, and Loammi meaning, they are not My people. God will

not reckon with them as part of the old covenant, but once they accept Him, He will embrace them.
Only a remnant will remain due to their faith, and Paul rightfully asked if God rejected his people? Rom. 11v. 1 By no means as Paul is himself an Israelite; a descendant of Abraham; a member of the tribe of Benjamin. God did not reject His people whom He foreknew.
Paul argues he is an Israelite, and he is not forsaken. The word forsaken seems like something definite and final; or is it changeable? Did God set Israel aside as a nation? No. For a moment, it seems as if Israel is rejected but God will revive them. Many
Christians believe God rejected His people for good. It is false to argue that only the Church is His people. It is unfair to change the name Israel to the Church, thinking natural Israel has no blessings. It is true God did reject His people – but it will end after the rapture of the Church.
The question is asked in verse 1 if God did forsake them, but He didn't as He will again cause the early and the latter rain to return.

Zechariah 10:7 - 8
And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss (will signal) for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

Remember this is written after the Babylonian captivity and Ephraim was gone hundreds of years earlier, but Ephraim will be remembered. Ephraim were the military men and their heart will rejoice due to the new covenant and the children are mentioned as it involves many generations of Israel. There will be children in the streets for at least 1000 years.
To 'hiss' is to bring to rest and with the motion of the lips a voice is created, and the sweet voice is the voice of the Gospel, the sound of love, grace, mercy; peace, pardon, life, and salvation: The clue seems to be to the Shepherd who is gathering His sheep together with a whistle.
There will be many, and in the beginning of the Millennium, the remnant of Israel may be small, but they will again multiply readily as the Israelites in the land of Egypt.

Zechariah 10:9–10
And I will sow them among the people: and they shall remember me in far countries, and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

They will again be scattered amongst all the people of the world as today, but then they will bear fruit.
Israel is scattered today amongst the nations of the world, and they will surface again once they do come to faith amongst the heathen nations, as

it is said in Deuteronomy 30. ‘When all these blessings and curses I have set before you come on you and you take them to heart wherever the Lord your God disperses you among the nations, and when you and your children return to the Lord your God and obey him with all your heart and with all your soul according to everything I command you today, then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you and he will gather them.’ 30:1–4

They will be gathered to be assembled at Petra where they will come to repentance. After their repentance, they will evangelise the world to be a priest unto them. Remember they are a people of priests, and they need to be dispersed amongst the countries as the 144,000 elect.

Ephraim will be gathered from Assyria and the Jewish nation from Egypt, thus they are gathered from 2 places.

Ephraim went into the Assyrian captivity and from that place they will return, and the Jewish nation went to the Egyptian captivity. Deuteronomy 28:68 says the Lord will send them back in ships to Egypt on a journey I said you should never make again. There you will offer yourselves for sale to your enemies as male and female slaves, but no one will buy you. It happened 68–70 AD but once the Jewish nation repents, then they will return and similarly Ephraim from Assyria.

The Jewish nation was the last to be deported as slaves, and the past history of the Jewish nation is unpleasant as recorded in the history of Flavius Josephus.

In this passage two places are named in Israel, and it is Gilead and Lebanon, and both are very fertile. The new covenant will commence and the real Shepherd who will lead the flock. Certainly, it also entails the Church, and we are familiar with the Good Shepherd. The Church is characterised by the two that will become one. In Christ, both Judah and Ephraim are realised in the Church, but the Church is more dependent on Ephraim than Judah. In the Bible, Lebanon is affiliated to Laban and Laban is where Jacob fled to, when he received the firstborn right from Isaac – but he only received a promise. The idea was the firstborn right was intended for Esau but he lost it choosing the law. Jacob is the Church, and he is endowed with the firstborn right and he had to flee from Esau as the early Christians had to flee from the Jewish nation. Jacob went to Laban, and he portrays the ten tribes of Israel. Everything Jacob received was from

Laban, and he became very wealthy. Afterwards, or after 20 years or the 2000 years, Esau or the Jewish nation is reconciled with Jacob or the Church. Everything Jacob had was from Laban, so the riches of the Church is retraced in him.

Lebanon or Laban always denote the Church and during King Solomon’s time the temple had to be built, but the building material was from Lebanon. Now the temple is the Church and the building blocks are the ten tribes of Israel.

We are in the land of Laban and Gilead has something in common with the history of Jacob. Gilead was the place where Laban and Jacob met each

other and where Laban searched for the teraphim that was lost. That moment in time pictures the rapture of the Church. There a covenant was made between Jacob and Laban and they called the place Gilead as there they heaped a pile of stones together. The name Gilead is broken into ‘gil’ meaning a heap of stones and ‘ad’ a witness.
The 2 names belong to each other and at Lebanon we have the white clay rocks, reminding us of the fair hair of the ten tribes of Israel. Albion is Laban, and Albion is the oldest known name of the island of Great Britain. Today, Albion is poetically written to denote the island.

Zechariah 10:11–12
And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

He will go through the sea, and the sea is the nations that will be subjected to Israel. It is like history repeating itself when Israel did cross the Red Sea. The rivers will be dried up so they can transverse the land. Israel will be gathered from the heathen nations and Syria and Egypt will no longer hold the remnant. Israel will be freed. The power of Syria and Egypt will be broken, and the sea will part and the heathen nations will be forced to let His people go. The mighty seas will split asunder as in the past, and there will be no barrier for His elect. Israel will be instrumental during the Millennium and the Lord will secure his kingdom over all the earth, beginning with reborn Israel.

Zechariah 11:1–12
Open your doors, Lebanon, so that fire will be able to burn down your cedars. 2 Cry, cypress trees, because the cedars have fallen and the stately trees have been destroyed. Cry, oak trees of Bashan, because your dense forest has fallen down. 3 Listen! The shepherds are crying, because their rich pastures are destroyed. Listen! The young lions are roaring, because the lush banks of the Jordan are destroyed. 4 This is what the Lord my God says: Take care of the sheep that are about to be slaughtered. 5 Those who buy them will kill them and go unpunished. Those who sell them will say, ‘Praise the Lord! I've become rich!’ Even their own shepherds will have no pity on them. 6 The Lord declares, ‘I will no longer have pity on those who live in the land. I am going to hand the people over to their neighbours and their king, who will crush the land. And I won't rescue any of them from their power.’ 7 So I became the shepherd of the sheep that were to be slaughtered and also of the oppressed sheep. I took two shepherd staffs and named one Favour and the other Unity. And I took care of the sheep. 8 I got rid of three shepherds in one month. I became impatient with the sheep, and they also became disgusted with me. 9 So I said, ‘I won't be your shepherd. Let those that are dying die. Let those that are missing stay missing. And let those that

are left devour each other.' 10 Then I took my staff called Favour and broke it in pieces, to break the promise that I had made to all the nations. 11 So it was broken on that day, and the oppressed among the sheep who were watching me realised that it was the word of the Lord. 12 Then I said to them, 'If it's alright with you, pay me my wages. But if it's not, don't.' And they paid me my wages—30 pieces of silver.

It is a disturbing passage and hardly anything positive is said. Really there is nothing heartening except for verse 11b: 'the oppressed among the sheep who were watching me realised that it was the word of the Lord.' There were some good sheep but otherwise it pictures a real nightmare, and it gives an accurate account how things progressed. It does not specifically address the days of Zechariah but the events after Christ's first coming to earth and also His second coming, on the day of the Lord. The first 3 verses pictures the end of the old state Israel as we know it today; it will be bulldozed to the ground.

It is puzzling when Lebanon; Bashan and Jordan is named, but the names denote the Jewish nation. Zechariah did preach to the Jewish people that were juvenile coming from the Babylonian captivity, and the Jewish nation commenced once the 2 and the 10 tribes of Israel divided after the reign of King Solomon. Judah and Benjamin became the 2 tribes of Israel once the 10 tribes did split from them, and they had their own religious system. 'Open your doors, Lebanon, so that fire will be able to burn down your cedars.' We may think Lebanon itself will be burned to shreds, but we need to bear in mind that, in the days of our Lord, He mentioned the temple of Herod. The temple the people built in Zechariah's time was rebuilt by Herod. King Herod rebuilt the temple stone by stone. The forest of Lebanon was the supply for the building material of the temple of Solomon. The temple had wooden doors, and they will be opened to be burned. The house of God commenced with the:

1. Tabernacle,
2. The temple of Solomon,
3. The one built by Ezra,
4. The temple rebuilt by King Herod. In the Bible, the 3rd and the 4th are usually joined as the temple of Herod is an extension of the temple of Ezra.
5. The Church is the 5th temple of the invisible temple in heaven established by Christ Himself.

The tabernacle (first) is taken away to be replaced by the second as the tabernacle is a temporary structure, but the second or King Solomon's temple is more definite. After the Babylonian captivity, we have the 3rd and 4th temple and the Church is totally different being the 5th. It is invisible and in heaven.

The Jewish nation may lament at the Wailing Wall at Jerusalem, saying there is no temple – but they are oblivious of the temple we are part of, or they simply shun all knowledge of it.

When we read open the doors Lebanon, then we can read open the doors of the temple that the fire may devour you. The cedar is a choice pine tree. It not only addresses the stately trees, but all the forest.

The cedar addresses the temple, but the woods or the oaks addresses the nation as such. A tree pictures a human being or a nation and if the woods is a nation, then in this chapter the dense forest are the people of Israel. Not only the temple and Jerusalem will be judged but all its people. They were stately cedar trees, but they did burn to shreds and the oaks of Bashan who used to be the best oak trees, will burn. The temple was built from stones and how do you burn a stone building? There needs to be much combustible material as wood to make them burn, and they are the wood.

‘Listen! The shepherds are crying, because their rich pastures are destroyed. Listen! The young lions are roaring, because the lush banks of the Jordan are destroyed.’

Here the subject are the shepherds and lions. They describe the leaders of the people. The lion depicts the king, and the people will be judged and the managers are responsible. The problem is the standing of the country does not hinge so much on the people but rather on its leaders. They are essential – and they do not have the interest of the people at heart. They were more concerned with their own pursuits.

They eat the flock as they are more concerned with their own well-being. They do not feed them, but they feed on the sheep. The leaders are vital, and the strongest words of the Lord Jesus were against the leaders of the people. The political leaders usually have their own interest at heart. They tend to eat the sheep in their greediness. The deceit of the leaders is clearly pictured in the Gospels.

‘Then the chief priests and the Pharisees called a meeting of the Sanhedrin. What are we accomplishing? They asked. Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation. Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realise that it is better for you that one man die for the people than that the whole nation perish.”’ John 11:47–50 The High Priest from the Pharisees did sit in the Sanhedrin. Their prime concern was the temple and the nation. They valued their wages more than the wellbeing of their own people, reasoning if the people did follow the Lord Jesus then they had no sheep to feast on. If the people had to follow our Lord then they could go home having no earnings. If they do not abide strictly to the Talmud, then the Sanhedrin could go home. The Roman Empire relies on the Sanhedrin to control the nation, and if the Sanhedrin had no control over the nation, then the Romans will send the Sanhedrin back home.

Caiaphas was a good politician, and he said don’t you realise it is better that one man (Lord Jesus) die for the people than that the whole nation perish, by following Him. So at best let our Lord Jesus die, to better themselves, so they can continue to feed on the flock.

In the Old Testament, we have many references to the shepherds. In Ezekiel 34 we read of the Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves!

Should not shepherds feed the sheep? You eat the fat; you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them.
We can picture this with the parable of the Good Samaritan. The priest and Levite were walking down along the road to Jericho. They were leaving Jerusalem, and they had no excuse saying; they did not want to touch unclean man as they completed their duties. They accomplished their duties and went home. In fact, the story shows their hypocrisy. They just finished worshipping God, but they could not help the wounded man. Their refusal to love their neighbour casts doubt on their love for the sheep. The Priest was an expert in the law and undoubtedly knew of laws like those in Exodus 23:4–5 which says you must help your enemy's donkey, even if he was lost or overburdened, but they were reluctant to care for a human in distress.
The law cannot heal the wounded. Under the umbrella of the law (4), we do find the promises that were made to Abraham (3). During the time of the law the people were able to heal the wounded, but they refused. The sheep got lost, and when the Lord said He is the Good Shepherd, then He narrates Ezekiel 34 and 37. Our Lord is the true Shepherd, the Mediator of the new covenant. He will gather the sheep.
'Listen! The shepherds are crying, because their rich pastures are destroyed. Listen! The shepherd that cry are the priests of Israel as their glory is destroyed – the shepherds are mentioned in John 11. So the glory of the priest is the temple. The glory of the shepherd is the flock. The leaders will be left without the temple and glory. If today we ask a Jew why they are a wandering nation, then they will always answer saying, there is no temple. It is because the Lord is not in their midst. They don't even want to mention the name God, avoiding to name Him. If there was a temple then the Lord will be in their midst, and since there is none, then God is not in their midst. It evolves around the question what was first, the chicken or the egg. The people have no glory, and they cry having no temple, power or priest. So the cry of the lion – they cry or moan as their haughtiness of the Jordan is gone. The people are scattered and gone astray. The word Jordan means flowing down, and it is like a lion looking down on its prey from above. The lion will have no 'prey' as the flock is scattered.
'This is what the Lord my God says: Take care of the sheep that are about to be slaughtered.'
This verse is appropriate to the Lord Jesus who will feed the flock, and He will be the
Shepherd and He shall feed the flock as in Ezekiel 34. Peter too was a shepherd, and the Lord is the leading Shepherd that will come. They destroy the sheep, but our Lord will give them life.
'Those who buy them will kill them and go unpunished.' Those who sell them will say,

‘Praise the Lord! I've become rich!’ Even their own shepherds will have no pity on them.
The same people who kill the sheep do thank God. We can remember the prayer of the Pharisee who stood by himself and prayed: ‘God, I thank you that I am not like other men.’ Luke 18:11 He deceived himself thinking it was God’s will.
‘The Lord declares, I will no longer have pity on those who live in the land. I am going to give the people over to their neighbours and their king, who will crush the land. And I won't rescue any of them from their power.
’From verse 1 our Lord speaks to the people of Israel and also to the leaders of the nation, and if they are misled, it does not end their responsibility. No person will be immune. Could one escape this judgement? Yes, but then they need to escape the land. The heathen people and Jews alike need to escape the land to live. Inside Israel, they will surely die.
Irrespective of who they are, they will all die within the boundaries of Israel and the surrounding countries will not escape. That is the reason why the Arabians and the
Palestinian people are named. Zechariah 9:5
What happened to the Jewish nation 68 AD will also befall them with Christ’s second coming to earth.
In Zechariah 9:5 only 4 of the 5 cities of the Palestinian people existed, but in
Zechariah’s time Gad must have been destroyed. Whether it is the people living in Edom, the Palestinian people or the Jewish nation, they need to flee to Petra.
In Zechariah 9, the judgement is still pending.
The Philistines lived in the land not belonging to them, and they too will be judged. They are called to flee from Gaza to Petra in faith, and it is a message to all the people of the land and also the Edomites.
Verse 6 says there will be total chaos and He will not pity those who live in the land. He is going to give the people over to their neighbours and their king, who will crush the land. And I won't rescue any of them from their power.
So for that reason I became the shepherd of the sheep that were to be slaughtered and also of the oppressed sheep.
Everything went amiss with the sheep, and they were helpless, and therefore the Lord or the true Shepherd did pity the people as they cannot go without Him. The other countries too cannot live without Him, and the Lord did lead them as they were leaderless. The men were desolate or isolated as they possessed no land and wandered around aimlessly, and they were in dire need of a Shepherd. He will assemble them to lead them to greener pastures.
‘Then our Lord took two shepherd staffs as tools for the sheep and He called the one Favour and the other Unity.’ He cared for the sheep with the 2 staffs. The commentators of the Bible have very different opinions regarding these 2 staffs. The next question is who are the 3 shepherds of verse 8? It is difficult and the reason why the students of the Bible find it

difficult, thinking the people and the leaders of the land will not be judged and in general the 'doings' of God are difficult to grasp. The covenant people, who study the laws of Moses, deal only with one principle or 'covenant', and now there are 3 principles to deal with and where do they fit in? The covenant people say God has only 1 staff or the 'one covenant'. In particular, they are known as the teachings of the covenant theologians, deeming God established one, eternal covenant, under different administrations. They pile all the covenants into one and how could you break a staff to later guide the sheep with another one?
It is not difficult as the one staff is called favour, and it has to do with love and grace – meaning he will not only guide the sheep to the pastures but he also loves them. This is nothing new as we are familiar with John 3:16 saying God loves the sheep, leading them to the greener pastures, and He has their interest at heart. If the work of God is defined today, it is His great love with which He loved us. In Ephesians 2, we have read of the great love God had for us, dying for us while we were yet sinners. God is Love, and if we trust Him, He will flood our lives with blessings. If we do speak of the stick 'unity' then we are not alarmed as it speaks of the unity we enjoy in Christ, and we can easily grasp this in the New Testament.
If we speak of the 'one great binding factor,' then it is a covenant or the bond of peace, the new covenant invested in Christ Jesus. In Hebrew and Greek the word peace and unity are the same, and somehow it is missed in our English language!
'I got rid of three shepherds in one month. I became impatient with the sheep, and they also became disgusted with me.'
In verse 10 the stick 'favour' is broken and in verse 14 the 2nd stick or 'unity' is broken, and it is the unity between Judah and Israel. It is the union between the 2 tribes and it was severed at the time of Zechariah. Remember Zechariah spoke to the Jewish nation or the two tribes of Israel as Ephraim did not return from the Assyrian captivity. A new covenant is mentioned in the Old Testament, and the great aspect of the covenant is the unity that will exist even between the 2 and the 10 tribes of Israel. It is easily traced in Ezekiel 34 where our Lord is portrayed as the one Shepherd who will feed the flock. He will seek them far and wide, and He will be their king. In Ezekiel 37:24 we read that King David will be their king, having one Shepherd. They will be gathered as one flock and verse 26 continues saying it will be a new covenant of peace. The chapter relates to the complete recovery of Israel or all the twelve tribes of Israel. It is outlined from verse 16 when Ezekiel had to take 2 pieces of wood; a stick or a staff or whatever you may call it.
On the one is written the name Judah and the other stick the name Joseph or Ephraim.
Verse 17 says let them become one wood (to unify), and they did become one. There are 2 pieces of wood, but there is unity between the 2 and the 10 tribes, and it differs with Zechariah 11, as then he had 2 pieces of wood, to prove the unity will be broken. Under the old covenant, the conflict between the 2 and the 10 tribes of Israel will continue. If the Messiah does appear they will be one, and it's revolutionary. No one is

aware of this and remember King David was king for 7 years over the two tribes of Israel and for 33 years over all the tribes of Israel. It will be a pleasant surprise for the world, and even the Christians today.
The good Shepherd who is responsible for this great unity is the High Priest of the new covenant, and we need to study the book of Hebrews. The shepherds of the old covenant were incompetent, and the sheep went astray and they are also the many high priests of the old covenant, and they too could not heal the sick. The great Shepherd lives for the sheep. In John 10 it is clear He does not die for them but he gives his life for the sheep as they are His main concern. If the shepherd had to die it is useless for the sheep – then he is not eternal, and we have eternal life. The Book of Hebrews is clear saying we will always be cared for by Him. Why on earth does He want to die for the sheep and leave them nomadic? It will not favour the lost sheep. The good Shepherd is resurrected from the dead and He lives for them eternally, and John 10 says He did die but He now lives for the sheep.
Since Christ was resurrected from the dead, the 2 sticks did not unite and what happened to them?
Since the Jewish nation rejected our Lord, there is no unity on earth, and they are broken and splintered. Today we live in a cold world with no kindness and unity, void of any miracles, unlike to the time when our Lord lived on earth – then there were many miracles. It ended with the 30 pieces of silver, and since the new covenant was rejected by the world, the world is empty and dark. Israel is left without a Shepherd, and they are nomadic – slaughtered and a prey to the many deceitful shepherds.
‘I got rid of three shepherds in one month. I became impatient with the sheep, and they also became disgusted with me.
’The one Shepherd will replace the 3 shepherds, and we may ask who they are? Much is written about the shepherds and I believe it has a spiritual hint.
In Jeremiah 2 vv. 7–8 it says, I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable. The priests did not ask, ‘Where is the Lord?’ Those who deal with the law did not know me; the leaders rebelled against me. The prophets prophesied by Baal, following worthless idols.
In the above verses, we find the words: priest, people who deal with the law, shepherds and prophets.
In the above verse, the shepherds don’t belong to a profession, as the word shepherds have a spiritual implication. The shepherds are the priest, the people who deal with the law and the prophets. The priests are the people who deal with the law, and if they are mentioned together, then there is a difference. They were ‘cut off’ with the death and resurrection of our Lord. Christ is the end of the law and today the priest can go home, as God speaks to us via the ‘Son.’ It happened, and the Jewish religion is fake. With Christ’s death and resurrection the old covenant is obsolete.
To me the 3 shepherds are the Pharisees, Sadducees and the Herodians. They are not ordained by God.

He cut off the 3 shepherds in 1 month. – In my view it is not in one month, but in the month Nissan, the 3 shepherds were ‘cut off’ to be exchanged by the resurrected Christ. The first month is a new beginning and the first month or the month Nissan, depict the death and resurrection of Christ. The stick splintered so suddenly, and even Satan was caught unaware. The old covenant is replaced by the new covenant.
The three shepherds or the religious leaders with Christ’s first coming to earth was disgusted with Him. They detest the Christ who commenced the new covenant. ‘So I said, “I won't be your shepherd. Let those that are dying die. Let those that are missing stay missing. And let those that are left, devour each other.”’
When the old covenant ended, the Good Shepherd appeared. It troubled natural Israel as the sticks splintered and the good Shepherd did nothing about it. It is difficult to grasp this, but it is true - He will not lead them, and they devoured each other and became cannibals. He distanced Himself from them and in the year 68 AD when Jerusalem was devastated, there was such great hunger and Flavius Josephus wrote – the people became cannibals, and it was horrid. He left them to their own plight.
‘Then I took my staff called Favour and broke it in pieces, to break the promise that I had made to all the nations.
’The staff ‘favour’ is the covenant, and it is the promises God made to gather Israel as a nation, but it will happen as part of the promises belonging to Abraham and not Moses. The fig tree in the Bible pictures the nation of Israel, and it will bear fruit as in Matthew 24. In Hosea 3, we have read that the children of Israel will abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. 3:4 This passage is mentioned many a time in the New Testament. The Book of Hosea has a difficult and a much debated ethical issue. Hosea had to marry a whore. The Lord had a good reason as Hosea had to marry a woman (Gomer) who turned to other men. It proved that some of her children will be born from other men. That will prove Israel’s unfaithfulness to God as they openly committing adultery, worshipping other gods. The Lord will leave Israel, and it will be their own doing. As Hosea had to buy the woman or Gomer for the second time, similarly our Lord did attain us with His death and resurrection. Since the time of Christ’s death and resurrection, Israel will be without a king prince and sacrifice. He left them, and they will face their difficulties unaided; it is their own doing. The promises of Abraham could have been fulfilled if they accepted Christ, but now they are waiting. The promises He made to the many nations of Israel or the twelve tribes of Israel, is broken, and the ‘oppressed among the sheep’ who were waiting for me, realised that it was the word of the Lord.
The oppressed or the remnant did wait for the good Shepherd, and they are a minority, the Church or reborn Israel. The Lord is the good Shepherd to a people who listens to His word, following Him. We recognise the Word of God as they are truthful; it was told to them, and we can clearly picture this in the Scriptures and we know it is the Word of God.

‘Then I said to them, if it's alright with you, pay me my wages. But if it's not, don't. And they paid me my wages—30 pieces of silver.’
It is difficult to ascertain if Zechariah did get paid 30 pieces of silver. I don’t know, but the 30 pieces of silver could portray Christ’s death and resurrection. The value of our Lord was esteemed as 30 pieces of silver. The 30 pieces of silver given to Judas Iscariot were later donated to buy a piece of land, to allow the strangers or the heathen nations to be buried in Jerusalem. It pictures the Church finding rest in the untouchable Zion or Jerusalem that is above.

Zechariah 11:13–17
The Lord told me, ‘give it to the potter.’ So I took the 30 pieces of silver. Such a magnificent price was set by them! I gave the pieces of silver to the potter at the house of the Lord. 14 Then I broke my second staff, called Unity, in pieces, to break off the brotherhood between Judah and Israel. 15 Then the Lord said to me, ‘Use the equipment of a foolish shepherd again. 16 I'm about to place a shepherd in the land. He will not take care of those that are dying. He will not search for the young. He will not heal those that have broken their legs or support those that can still stand. But he will eat the meat of the fat animals and tear off their hoofs. 17 “Woe to the worthless shepherd who abandoned the sheep. A sword will strike his arm and his right eye. His arm will be completely withered. His right eye will be completely blind.”’

Judas, who received the 30 pieces of silver do picture the Jewish nation or Judah, the Jewish nation who lives in unbelief due to their stubbornness. The betrayal of Judas caused that the redemption went from the Jewish nation to the heathen nations. Amongst the Gentile nations the Gospel will be preached and they will find rest. Matthew 26 and 27 and Acts 1 do picture this. The potter’s clay need to draw our attention to God when He moulded the clay. Jer. 18:4–6
A potter made a vessel of clay but it was spoiled in the potter's hand, so he reworked it into another pitcher; he made what seemed good to him. The one lump got spoiled, and they are the unbelieving Israelites living under the law. Rom. 9:21 That same lump got remoulded, and it became a masterpiece, signifying the blessing He will bestow on the believing Israelites. From the same clay that was imparted to Judah, yes from the same clay the Church is formed.
The 30 pieces of silver was not a good price, as the 30 pieces is the price of a slave.
Zechariah took the 30 pieces of silver and he threw them to the potter in the house of
the Lord. The idea is he threw them to the house of the Lord for the potter. Historically the potter was in the house of the Lord, and it was given to the Lord. The potter is the Lord Himself, and the fall of the Jewish nation with the 30 pieces of silver, are the blessing that ended to favour the heathen nations. It is the blessing of the new covenant, which concluded in the Church.

It is not that Zechariah broke the one stick and later the other stick. No, I believe it happened together. The first staff is the unbelief of Judah and Judas, and they rejected the Lord and they are not part of the promises God made. When our Lord broke the 2nd stick in verse 14, it implies he did not bond the twelve tribes of Israel. However they will be united with Christ's second coming to earth, and it is yet future.
Zechariah was told to pick up the tools of a foolish shepherd, and I have no idea what this could be? I believe it is to harm the sheep, or to cull the sheep with. They are the tools of a foolish shepherd. There will be a shepherd who will devour the sheep, and he does not care for the sheep and he will tear them apart as a hyena.
Woe to the shepherd who is not there once he is called upon to protect them. The shepherd is idle and useless, and he abandons them. He turns a blind eye to the plight of the sheep. A sword will strike his arm and his right eye. His arm will be completely withered. His right eye will be completely blind. He will be blinded in his eye and He will not see as an archer ought to. This gruesome practice used to be practised in the past. There will be an end to the foolish shepherd or the antichrist, as they have their own interest at heart. Verse 16 and 17 speaks of the antichrist, but he will vanish, to open a way primarily to the good Shepherd who will gather the complete house of Israel. Chapter 12 says how Christ will bind and gather all of Israel as one. At first they need to vacate the land Israel as it will be devastated. He will gather Israel, and the promises made to Abraham will be realised by natural Israel, but today we as the Church are already part of the promises. We as part of the Church are blessed by the 2 sticks 'favour' and 'unity' but it is a curse to unbelieving Israel.

Zechariah 12:1 - 3
The burden of the word of the LORD concerning Israel. Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him:2 Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem. 3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it.

Zechariah 12–14 is the climactic prophecy of the Day of the Lord—the turning point at the end of Daniel's 70th week, when God intervenes decisively to judge unbelieving Israel and the nations, devastate Jerusalem, refine a believing remnant through tribulation, pour out His Spirit leading to national repentance, and ultimately deliver and exalt His people under Christ's kingship. This "day" is not a literal 24-hour period but a season of wrath, mourning, revival, and restoration, spanning judgment (end of the great tribulation) to the establishment of the millennial kingdom (with a ~33-year transitional period of conflict before full peace).The prime focus is Jerusalem—the "cup of reeling" and "burdensome stone"—symbolizing Israel's role as the epicenter of divine

judgment and blessing. Unbelief makes it a stumbling block; faith transforms it into the throne of the Lord. The sequence hinges on Israel's faith: calling on Jehovah's name triggers the great reversal—from curse to compassion, scattering to gathering, destruction to eternal security.

Key Sequence of Events on/After the Day of the Lord

1. Gathering of Nations and Devastation (Zech. 14:1–2; cf. Ezek. 38–39, Joel 2, Matt. 24) All nations assemble against Jerusalem (end of Daniel's 70th week). The city is captured, houses plundered, women ravished—total ruin. This is God's sovereign lure to bring Israel to brokenness. Half the city goes into captivity; the remnant (residue) is not cut off but preserved for deliverance.
2. The Lord's Appearance and Initial Deliverance (Zech. 14:3–5)
   The Lord "goes forth" to fight the nations (as in past battles). His feet stand on the Mount of Olives, splitting it east-west, creating a great valley—escape route for the believing remnant to Azal (desert refuge, likely Petra). Earthquake, darkness (sun/moon darkened)—cosmic signs of wrath (Rev. 6:12–17). Saints (Church) accompany Him.
3. National Mourning and Spirit-Pouring (Zech. 12:10–14; 13:1)
   Spirit of grace/supplication poured on house of David/inhabitants of Jerusalem. They
   "look on Me whom they pierced"—recognize crucified/risen Jesus as Jehovah (wounds inspected, like Thomas). Intense mourning (as for only/firstborn)—remorse for rejection, realizing Jesus is God/Man, Messiah. Fountain opened for cleansing sin/impurity (living waters = Spirit/new covenant). Families mourn separately— personal/national repentance.
4. Refinement and Revival (Zech. 13:7–9)
   Sword strikes Shepherd (Christ's crucifixion foreshadowed); sheep scatter. Twothirds cut off (die in judgment); one-third refined through fire (tribulation), calling on His name. God says, "My people"; they respond, "The Lord is my God." Remnant (1/3) tested/purified—guaranteed inheritance.
5. Rebuilding and Transitional Conflict (~33 Years to Armageddon)
   Jerusalem rebuilt/safely inhabited (Zech. 12:6; 14:10–11). Judah fights/defends; feeble become like David, house of David as God/Angel of Lord. Nations' wealth collected. Plague on enemies (flesh/eyes/tongue consume). Tumult/confusion among attackers. Judah's leaders like fire devouring wood—sheaves burned right/left.
6. Millennial Peace and Worship (Zech. 14:16–21)
   Survivors from attacking nations go yearly to Jerusalem for Feast of Tabernacles (worship King/Lord of hosts). Non-compliance = no rain/plague. Holiness extends everywhere (even horse bells, pots). No more Canaanite (unbeliever/merchant impurity) in house of Lord. Living waters flow eternally from Jerusalem (east/west seas)—Spirit/life to world.

Highlights of the Day

- Old Jerusalem destroyed; new will be rebuilt from ruins (
- Remnant Outside Land: Saved in desert/Petra (Azal), not Jerusalem. Faith (calling on Jehovah) = escape/revival; unbelief = death/captivity.
- Christ as Pierced Jehovah: Shocking revelation—Jesus is God (wounds prove deity). Mourning like Joseph's brothers realizing identity.
- Spirit-Pouring and Fountain: New covenant grace (not law). Cleansing, rebirth, eternal life—poured progressively (Pentecost start; full on all flesh in Millennium).
- Burden to Blessing: Jerusalem shifts from "cup of reeling"/"burdensome stone" (stumbling nations injured) to exalted throne—nations worship or punished.
- No Universalism: 2/3 perish; refinement for believers. Rain withheld

from rebels.
- Church's Role: Accompanies Christ (saints/holy ones); thrones of judgment (rule with Him).

This Day delivers through judgment—refining remnant, defeating enemies, establishing Christ's eternal reign from Jerusalem. Ultimate hope: "The Lord shall be king over all the earth... one Lord, and his name one" (14:9). A call to faith amid coming wrath—for Israel and all nations.

Jerusalem will be saved, and even more it will enjoy a very prominent position amongst the nations of the world. Firstly, the chapter describes how the previous scorned and rejected nation, who used to be a great stumbling stone, will be exalted. The timing of this prophecy is crucial as it will be fulfilled after Daniel’s 70th week, and then our Lord will be compassionate towards Jerusalem, that used to be a burdensome stone. The Lord Himself will shield Israel. There will be a new Israel after the Messiah appears. We need to be familiar with Daniel 9 as in this chapter it alerts us of the events before
Christ’s second coming to earth or the day of the Lord. The chapter involves only Jerusalem and its people. It says 70 weeks are determined for your people and your holy city (Jerusalem) to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.
All together it will span 70 × 7 years before the Messiah will sit on the throne.
The heathen nations have nothing to do with this particular prophecy, and Jerusalem is vital or the hinge in this prophecy. Once Daniel’s 70th week is fulfilled then the promises of this prophecy will be validated. Since we do await the day of the Lord, we too need to await the fulfilment of this prophecy. It is true as Daniel 9:27 says Jerusalem will be devastated and in the Book of Matthew 24:2 it says one stone will not be left on the other. Once Daniel’s 70th week ends, then the Messiah will appear, and there is nothing difficult about this prophecy as it explains itself. Christ will return to a Jerusalem that is destroyed, and since Jerusalem is still on the map, the world awaits the final day of the Lord.
Many Christians today assume the contrary and think Jerusalem will not be destroyed but only experience an earthquake. They believe the earthquake will open the presently sealed eastern golden gate of Jerusalem and Christ will enter Jerusalem via the eastern gate to reign supreme. They argue the Jews and the Gentiles will recognise that the ‘shaking of the earth’ will be caused by the hands of Almighty God. With the Feast of Tabernacles, the eastern Gate will remain open for 1000 years and the people of the nations will come to Jerusalem to worship and to bring offerings throughout the Millennium??

No, this is fabricated as God will never use the old Jerusalem as it will be levelled to the ground. He will commence His kingdom from a New Jerusalem. Zechariah is clear that Jerusalem will be levelled to the earth as He will gather many nations to fight against Israel. The city will be taken, and the houses will be looted. 14:1,2 If we are not familiar with this prophecy then it will be difficult to follow or believe any other. Some believe God has a unique relation with the Jewish nation and Jerusalem, and they will be saved from destruction. No, Jerusalem and Israel will be devastated, but a remnant will be saved, not inside Israel, but outside. They need to escape Israel and Jerusalem, and once outside, God will reach out His hand if they do call on His Name. He will gather a believing remnant outside Israel.

Zechariah 12:1–9 do speak of Jerusalem after it was devastated by an army from the north. It will be rebuilt, and Christ will commence His kingdom from Jerusalem. He will cause havoc on all His enemies.

In verse 1, Israel is named but in the following verse only Judah is named. The 2 tribes of

Israel who are trapped in Jerusalem will escape the city through a cleaved Mount of

Olives, to lead them to Petra. The 10 tribes of Israel will also be called to go to Petra. The Lord who stretches out the heavens and lays the foundations of the earth, who forms the human spirit within a person is about to make Jerusalem a frenzy to all the surrounding countries.

The burning question to many Christians is why there are so many prophecies that do speak of Jerusalem that will be devastated, and yet so many other prophecies do speak of a Jerusalem that will be blessed. Why the conflicting prophecies? The simple answer is it hinges on Israel's faith; the turnabout is when the Jewish nation do call on the Name Jehovah.

For each person who do call on the Name Jehovah will be saved. This is not a New Testament concept even though the passage was quoted on the day of Pentecost. The words of the Prophet Joel are true today and also since the time of Adam, until the earth enters the Millennium. In Zechariah 14:1 and 2 the Lord will fight unbelieving Israel but once they do call on His Name, 14:3 then He will fight for the remnant. The great turnabout is their faith in the resurrected Christ.

Then Christ will pour His Spirit over His former nation, as He did at Pentecost. That will result in miracles, and the people will speak in strange 'languages'. Joel 2:27–30; 3:2 The motive of the 'speaking in tongues' is to allow them to understand the various languages of the world and to enable them to reach the utmost part of our world. They are the 144,000 sealed men. Having the Spirit is like having the promised eternal life. Once they do meet our Lord in the desert at Petra they will be astounded. It says 'they will look on Him whom they have pierced, and they will mourn for Him, as one mourns for an only Son, and they will weep bitterly over Him like the bitter weeping over a firstborn.' 12:10

They will look at Christ, and they will notice the wounds in His hands. It portrays Christ's first coming to earth, and reborn Israel is like doubting Thomas who did inspect the wounds of the risen Christ before he believed in Him. Similarly once the Jewish nation notices the wounds in His side,

they will mourn. If the Lord appears then Judah will be surprised, similarly to the time when they noticed that Joseph was their real brother. Israel will recognise the crucified meaning when the Spirit is poured on all the flesh, then they will recognise Him. They will notice that Jesus of Nazareth is indeed God Himself, as the 11 brothers of Joseph noticed that their own 'lost' brother is truly the Lord of Egypt.
They will come to faith once they notice His wounds, but today we are already blessed as we do believe in the risen Christ, even if we never saw or touched His wounds.
The message of the 2 witnesses (Moses and Elijah) during the great tribulation is that Jesus is the Lord or Jehovah, and their message to Israel is to call on the Name Jehovah. The message of the Apostle Peter will not change when he spoke to Judah: Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah. Acts 2:36On the day of the Lord everything will be very hurried as they need to flee to Petra, but once there, they have time to reflect who our Lord really is.
Deuteronomy 30:1 says when all these blessings and curses I have set before you come on you and you take them to heart; is said after they accepted the risen Christ on the day of the Lord. To believe is to take things to heart entering our mind. The Apostle Paul says with your heart we believe and are justified, and it is with your mouth we profess our faith. Rom. 10:10 We need to plant the Word of God in our heart and Israel will come to faith once they are gathered from all the nations of the world. At the end of Daniel's 70th week, the Jewish nation will flee Jerusalem via the Mount of Olives to Edom or Esau, and there they will take to heart what the Lord did for them. Deuteronomy says when you and your children return to the Lord your God, and obey him with all your heart, then He will restore their fortunes and He will have compassion on them. He will gather them again from all the countries where He scattered them. The prerequisite is to obey.
The people will come to faith outside Israel at Petra, to be later gathered to return to Israel.
It will occur after Daniel's 70th week. – Yes every Israelite or Jew will live amongst the heathen nations. None will be left in Israel as the entire land will be levelled to the ground, leaving Israel lifeless.
They will be scattered, and Jerusalem will be plundered and burned, and once outside in the desert, they will receive Christ at Petra, to invade the land again.
The question Israel will ask: 'what are the wounds in your hand' is not a question they will ask our Lord when He returns on the day of the Lord in Jerusalem; no, it will be answered when Israel is outside in the desert at Petra. Then it will be calmer and quieter, and they have time to consider everything.
The words of Zechariah: 'And I will pour out on the house of David and the inhabitants of
Jerusalem my Spirit of grace and supplication' will not happen on one day. Similarly, the Book of Joel also speaks of the Spirit to be poured out on

every flesh, and we know it commenced at the time of the Apostle Peter and even today until Israel enters the Millennium. He will pour His Spirit on all flesh, and today it awaits fulfilment. It will be realised when the world enters the Millennium. Then everyone will believe in Christ. We will return to verse 1 saying the Lord forms the human spirit within a person. Verse 10 says I will pour out the Spirit of grace and supplication. He formed the spirit inside our old body, and He also does it with respect to our new body. Howbeit we are hollow, compared with an empty vase, and we need to be filled. It's true we need to be 'filled'. Most people spend hours reading the newspaper, looking at the computer or television, but we need to be filled with the wisdom from above.

Yes, our Lord made the 'vase' or the clay jar and He desires to fill us. His plan is to fill us with God's Word. He too will fill the hearts of reborn Israel with the Spirit of the new covenant, and He will saturate the New Jerusalem with this same glory. The earth is also a 'vase' and it needs to be filled. Our Lord will fill the heavens, as our spirit fills our bodies. We need to be fuelled by something greater or the heavenly element, and that is the reason why this chapter commences with the words: the Lord who stretches out the heavens and who lays the foundation of the earth, forms the human spirit within each of us. He will fill us with something unique.

God said in verse 2 that He will make Jerusalem like an intoxicating drink. God makes the neighbouring nations stagger when they send their armies to besiege Jerusalem and Judah. They will be drunk, and they will lose their plot. It will not only involve the neighbouring countries to Israel, but also the distant countries who involve themselves with Jerusalem. It happened on the day of the Lord at the end of Daniel's 70th week, but it will also be fulfilled during the great tribulation or in the 33 years after the Lord appeared on the Mount of Olives. The wine will cause the people to go into a frenzy, and they will barricade Jerusalem and then they will be punished at Armageddon.

The people will gather from the Euphrates or Babylon to descend on Jerusalem from the north, but at Armageddon, God will war with them. That is written in the closing chapters of the Book of Revelation. It is not applicable to today and it does not speak of the past wars as in 1967. The Six Day War of 1967 has nothing to do with this prophecy, even if then a part of Jerusalem was restored to Israel. Once reborn Israel repents then God will lure the surrounding nations into a war frenzy against Judah and Jerusalem, and they will be totally overwhelmed.

Verse 3 says on that day He will make Jerusalem a heavy stone, a burden for all the peoples of the world. Each nation or person who tries to lift it will surely hurt themselves. The nations of the earth will assemble around the stone – it will be too heavy and the downfall of any who tries to lift it. Similarly in the Book of Daniel ch. 2 a stone is mentioned to pulverise all the kingdoms of the earth to dust. The image in this chapter resembles all the kingdoms of the earth, and the small stone that appeared from heaven falling on the toes of the image is Christ Himself. This 'Stone' did

fill our earth, to picture that Christ's Kingdom will envelope our complete heaven and earth.
The ambition of Satan will be to dismiss Christ's kingdom but it's impossible.
On the day of the Lord, Gog and Magog will gather against Jerusalem and the city will be devastated, and the people who gathered against the Anointed will not be spared.
We need to examine the order of the events.

1. Firstly we have Ezekiel 39 that leads to the events of the day of the Lord. It is also mentioned in Zechariah 14:1,2.
2. Then a mighty army will invade Jerusalem and the city will be devastated.
3. After the day of the Lord Israel will be gathered in Petra to return with Christ to Jerusalem and the city will be rebuilt.
4. After Israel's return it will take seven years to rid the land of all the army trucks, and seven months to cleanse the land of all the dead bodies. Ezek. 39:9,12
5. There will be a 33-year period between the day of the Lord and Armageddon. During that time, Jerusalem will be safe and it is the Jerusalem spoken of in Zechariah 12 and also from Zechariah 14:3 onwards.
6. In the meantime Satan will be seated at Babylon and he will be like Goliath, wanting to destroy Jerusalem throughout the 33 years but the Israelites will be safeguarded. We are asked to pray for peace in Jerusalem, Ps. 122:6 but that prayer is appropriate once the whole nation of Israel repented. Remember once Jerusalem is rebuilt the world is still hostile, even though Satan is bound during the Millennium.
7. There will be a battle at Armageddon and Satan will be tied in the abyss for the duration of the Millennium.
8. The Millennium is like a wedding feast, similar to the parable when our Lord told his servants to prepare themselves for the wedding banquet. They gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man was there who did not wear the proper wedding clothes. He asked him how you got in here without wedding clothes, and the man was speechless. Then the king
   told the attendants to tie him and throw him outside, into the darkness. Matt. 22:8–13 Throughout the Millennium there will be people born who refuse Christ and even nations who refuse to go yearly to Jerusalem to serve the living God, but they will be punished. If they are not 'reborn', they will never qualify to enter His kingdom. There will be peace throughout the Millennium but many heathen nations will not subject themselves willingly to Christ and Jerusalem. He will speak to them in His wrath. Ps. 2 Satan will be tied but sin is still present in the world and Jerusalem will be a stone of stumbling to many countries.

9. After the Millennium, Satan will be loosed again and there will be a final war. At the end of the 1000 years the heathen nations will be gathered by Satan to war against Jerusalem and Christ. It is summarised in Ezekiel 38 and then it will be followed by the last day. Then there will be a new heaven and earth. Jerusalem will be a burdensome stone and any nation or people who tries to manoeuvre it will be injured. It is even true today as Jerusalem is a significant political pivot, and any country who is set on solving its problems will come off second best. Why a stone? The reason is the last kingdom of Daniel 2 is the kingdom of the Stone that will fill the entire earth. The Stone is the New Jerusalem that will descend to earth in Revelation 21. It will also fill the entire earth as it is the kingdom of Christ. Jerusalem is the stone many people want to supplant, but it's impossible. All the kingdoms of the earth are too eager to conquer it but it proved impossible.

Zechariah 12:4–6
In that day, said the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open my eyes on the house of Judah, and will smite every horse of the people with blindness. 5 And the leaders of Judah shall say in their heart, the inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. 6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

This is simple as He will cause every horse to panic and every rider to lose his nerve. He will watch over the people of Judah, but He will blind the horses of all the enemies. The horses are different nations and kingdoms and we discussed it previously in the Book of Zechariah. The horses denote nations and they are mainly trained for battle. They are like chariots and all their aspirations will simply tear apart. The Lord will provide for Israel once they repent.
There is a difference between the leaders of Judah and the inhabitants of Israel. Its leaders are briefed in verse 6 when it says that the leaders of Judah will set a woodpile ablaze, like a burning torch among the sheaves of grain. They will burn up all the neighbouring nations' right and left, while the people living in Jerusalem remain safe. The leaders are chosen living amongst the nations and they could be the 12,000 sealed from Judah who will preach the Gospel. They will create havoc amongst the people and if the people do refuse their message, they will be punished. They will overwhelm the heathen nations, and how they achieve this is unclear. It may be perhaps by the breath of their mouth as their curses will be spelled out by Christ Himself. Jerusalem will be at its place and it will not be threatened.
In verse 3 the people will want to move the stone but it will prove impossible. Jerusalem will remain where it is. The other interpretation of

verse 6 is that Jerusalem is literal Jerusalem and not a spiritual body hidden in heaven. We as the Church are part of a spiritual Jerusalem in heaven or Jerusalem that is above, but here God speaks of a Jerusalem on earth. It is a Jerusalem placed solidly on earth. It is the Jerusalem Zechariah stood upon and it will be kept safely, even after experiencing so many tragedies. After Zechariah was written, Jerusalem will be devastated twice but things will change and the children will play in its streets. Then we can pray for the peace of Jerusalem.
The nations will literally gather to go to the house of the Lord. They will stand inside its gates gazing at its seamless walls that cannot be breached. The people will make their pilgrimage there, and there the judgment is given, the thrones of the dynasty of David are seated there. It says pray for the peace in Jerusalem, and may the City prosper. Ps. 122 Surely it is not a Jerusalem we know today. On the day of the Lord, Jerusalem will be levelled as it is devastated, but from its ruins a New Jerusalem will be established by the returning remnant from Petra, once they accept Christ. It will take 7 months before the land is cleansed due to all the dead bodies, and once they are buried, then only will Israel be cleansed. There the judgement will be given and who else will judge them? It is the Church as there will be a righteous verdict at Jerusalem. To pray for Jerusalem is to pray for the peace throughout the 33 years of the great tribulation, and the peace is attainable as we as the Church will secure it. It will be the blessed Jerusalem after the day of the Lord and it will exist during the Millennium. The peace is not only secured during the 33 years and the Millennium but also after the Millennium once Satan gathers the heathen nations to war against Israel.

Zechariah 12:7–9
The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. Firstly the tents of Judah and the Lord will also care for the Jews who live amongst the heathen nations 8 In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

It seems as if all of Judah will not live inside Israel, and the idea is that the people of
Judah who live inside Israel will not boast thinking they are greater than the people of Judah living outside its borders. The Lord will care for the Jews living amongst the heathen nations. It is a difficult verse, but Judah will be scattered amongst all the nations of the world. The Jews will be gathered at Petra but then it will disperse to all the nations of the world. They will have evangelised the world with great authority and will do many signs as the 2 witnesses in the first 3½ years of Daniel’s 70th week. I guess the 144,000 sealed will do many miracles as they are told to go

out to the ends of the earth. ‘Whoever believes and is baptised will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; and many miracles will follow them.’ Mark 16:16,17

Yes many miracles will follow them. The Jews living in Jerusalem will not be honoured more than the Jews living amongst the heathen nations. Jerusalem is the house of David and the Israelites there will not boast thinking they are better than the Israelites scattered all over the world. The Israelites are scattered all over the world and they will have the duty to spread the Gospel as the 144,000 elect and they are an instrument to speak justice. The Jews or the Israelites inside the land will have the liability to rebuild Israel as it was devastated. We do find the day of the Lord in the last verses of Revelation 6. It is visualised when it says with the sixth seal there was a great earthquake. The sun turned black like sackcloth and the complete moon turned blood red. The stars in the sky fell to earth, as figs drop from a fig tree, as if shaken by a strong wind. It will be the end of Daniel’s 70th week.

The mighty men and people hid in caves and wanted the mountains and the rocks to fall on them, to hide them from the face of Him who sits on the throne. At that moment there will be an escape route for the believers in Jerusalem via the Mount of Olives to Petra. For the heathen nations the great day of God’s wrath has come, and who can withstand it? Then follows Revelation 7 speaking of the 144,000 sealed and they will have a great mission before the Millennium commences.

The sequence of events is simple as follows.

The 144,000 will need to preach the Gospel throughout the 33-year period before Armageddon and the Millennium. To them Zechariah 12 will be factual. Remember Zechariah 12 only addresses the two tribes of Israel as in Daniel 9.

It says in that day the feeble among them shall be like David, and it be our Lord. Did He stumble? It is difficult to determine as some Scriptures do picture Him as such. Yes He was tempted like us but He did not stumble. When we study 2 Samuel 7 vv. 13,14 it says that God will build a house for My name, and He will establish the throne of His kingdom forever. I will be His Father, and He shall be My son. If He commits iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men.

The iniquity spoken of here are our sins and He did bear them for us at Calvary. He did die but He was resurrected and David was also humiliated and he did write several Psalms when he was oppressed. The Psalms always ended with him being exalted and similarly here in Zechariah 12:8, as in this chapter our Lord is spoken of. The house of David will be glorified as the Church or be as the thrones that are set there for punishment. Ps. 122:5

From this verse we can continue studying Zechariah 14:3 saying, then the Lord will go out to fight against those nations, as he has fought in times past. He will fight for Israel once they repent, and things will change dramatically.

Zechariah 12:10
And I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look on Me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Firstly we have the judgement that will befall the Jewish nation and by then we have reached the end of Daniel's 70th week. The Jewish nation was severely punished and from them a remnant is formed. There will be a great revival amongst the people in Jerusalem by the pouring of His Spirit on reborn Israel. At Jerusalem the throne of David will be resolved. The remnant are those who accepted Christ and they will call on the Name of Jehovah.
In all the prophecies of the Bible there is hardly ever mention of the 'time issue' as there will be a pouring of God's Spirit once a person or nation did accept the resurrected Christ. We need to study Joel 2 as it sheds light on the Spirit that will be poured out on all flesh. The Apostle Peter did speak of this on the day of Pentecost when the disciples did receive the Spirit. He continued speaking to the onlookers saying: This is what the prophet Joel spoke, but he could also have said, this is what the prophet Zechariah spoke about. He quoted Joel 2:28.
'After this, I will pour my Spirit on everyone. Your sons and daughters will prophesy. Your old men will dream dreams. Your young men will see visions. In those days I will pour my Spirit on servants, on both men and women. I will work miracles in the sky and on the earth: blood, fire, and clouds of smoke.'
When we continue with the Book of Joel, we read of Daniel's 70th week saying the sun will become dark, and the moon will become as red as blood before the terrifying day of the Lord comes. v. 31 In Matthew 24 it speaks of the sun and moon and they will see the Son of Man. Then it will be the day of the Lord but in 2 Thessalonians 2 it says the day is still pending.
In Joel 2 it says His Spirit will be poured out on all the flesh, and it not fulfilled as yet, but it began on the day of Pentecost. Ever since then His Spirit is poured out on every flesh who trust Him, and it's happening every day. If any do believe in Christ, then we will receive the Spirit and similarly reborn Israel. Today the prophecy is not fulfilled but it is in the making.
To be reborn is to be filled with the Spirit and it is not clearly written in the Old Testament. Whatever is written in the Old Testament had to be written discreetly as everything written about the death and resurrection of Christ had to be hidden from Satan's eyes. The Apostle Paul spoke of this in 1 Corinthians 2, saying that Satan was oblivious of Christ's resurrection from the dead and he could not grasp the truths on the Old Testament. To receive the Spirit of God is to be reborn and to be part of the new creation.

There will be a time when the Spirit will be poured out on all the flesh and it will happen before the remnant enters the Millennium. Everyone then will be reborn and the unbelievers will be punished, to vanish from the earth. The Spirit of God will be poured on each believing soul until the 'last day'. During the Millennium the people will be born and they too need to be reborn or accept Christ on earth, to receive the Spirit of God.

Zechariah 13:1
On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

Whether it is a fountain that is opened or the Spirit that is poured out on the people is difficult to ascertain, but I believe they are the same. It is a liquid and equated to the Spirit. The Spirit can be symbolised by either the water, oil or wine – they all picture the Spirit. Therefore it can be poured out. Each person who calls on the name of the Lord will be saved, but those who refuse will succumb. Not every person will be saved and the belief of Universalism today is that everyone will be saved. His Spirit will be poured on all flesh Joel 2:28 but by then all the non-believers would have died. It says 4 verses later that each person who calls on the name of the Lord will be saved. v. 32 This passage applies to Jerusalem and to only the believers who will escape Jerusalem alive, or those who call on the Name of the Lord. They are called to leave Jerusalem for Petra and in the desert, where He will meet them.
Joel 2 is better known than Zechariah 12:10 for the pouring out of His Spirit, and it will happen at the end of Daniel's 70th week.
The words 'the spirit of grace and of supplications' do denote the new covenant as grace is the cornerstone of our dispensation. The old covenant is the law and grace is different. The supplications is prayer and the law is dependent on works, but prayer is to subdue ourselves to God. We are dependent on His grace. It is the difference between the old and the new covenant.
Once that happens it says they will look on Him.
They will see the Spirit and they will look upon Him and it is clearly pictured in chapters 13 and 14.
The new covenant will commence and the Lord will appear to them and they will recognise Him.
They will recognise the Christ, as in the Book of Acts, and we can conclude they are reborn.
The sequence is:

- Firstly they will call on the Name of the Lord.
- Then they will escape Jerusalem via the cleft in the Mount of Olives to Petra, • There the Lord will appear to them and they will be surprised to notice who He is.
- At Petra they will finally believe that Christ is the Son of the living God.
- The Spirit will be poured on them and then they will see Him face to face.

- The following verses in Zechariah do portray the climax when Israel do realise who Christ is and it will be intense. It is likened to the time when the brothers of Joseph realised who Joseph was. There will be many tears and they will understand they are totally dependent on Him. They will be showered by so many blessings and see Him eye to eye. Israel will see and then believe. We all have a name many do have a mobile number. Similarly God has a Name but He was never called, but once they do call on His Name, then they will be surprised by the response.
- They will call on the Name and He will say: I am Jehovah your God. Then the Lord will go out and fight against those nations, to deliver them. 14:3

At the moment when our Lord's feet do touch the Mount of Olives, most Jews will not know who really Christ is, knowing He is Jesus who once lived amongst them. We know Him as the Lord Jesus Christ. The Apostle Peter did preach to them and on the day of
Pentecost he said: Therefore, let all Israel be assured of this that God has made this
Jesus, whom you crucified, both Lord and Messiah. Acts 2:36
We have the Name the Lord Jesus Christ and it does entail the deity of our Lord. The Apostle Peter did preach on the day of Pentecost and said the once rejected Jesus is made both Lord and the Messiah. If in future the people of Israel do call on the Name Jehovah, then He will appear to them on the Mount of Olives, but they will slowly realise that indeed He is Christ and the once rejected Jesus. He is both Man and God. He is both the son of man and God and thus the Messiah. The Messiah is not only man but also God. The one to redeem Israel is God Himself and He will prove to be God. The meeting will be in the desert at Petra.
When our Lord was on earth the Pharisees were uncomfortable with Jesus' claims, beginning to suspect that He is placing Himself equal with God and they said: 'Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?' Jesus answered, 'If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, He is our God; and you have not come to know Him, but I know Him; and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad.' The Jews therefore said to Him, 'You are not yet fifty years old, and have You seen Abraham?' Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.' Therefore, they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple. John 8:53–58
Notice the men understood precisely what Jesus was saying, and obviously He also understood what they were asking, and therefore His response is all the more evocative. He was telling them He was God. He could have made no stronger claim of His deity. He made it clear He was not a firstborn angel or a 'son' but God Himself. He said, 'before Abraham was born, I was.' The gospel of John includes a whole series of statements

Jesus made about Himself using this name ‘I AM’—I am the way, the truth, and the life Jn. 14:6

- I am the good shepherd;
- I am the door;
- I am the bread of life;
- I am the light of the world.

Each one of these statements, studied in context, shows that He was making claim after claim of absolute deity. I and the Father are one. Jn. 10:30

He is God. So many verses cannot be swept aside or be ignored. You either believe it, or you condemn yourself. In fact, Jesus said, ‘unless you believe that I am, you shall die in your sins.’ Jn. 8:24

Now we will consider one of the most controversial verses in the Bible. They changed the text of Zechariah 12:10 from: ‘And they have looked upon Me, whom they have pierced’ to ‘and they will certainly look to the One whom they have pierced’.

Clearly GOD had said HE was pierced. Many new translations say the ‘one’ was pierced. It will be embarrassing for unbelieving Christians to acknowledge that the Son, who was the pierced ‘one’, is GOD. Clearly GOD said HE was pierced.

Not according to the following translations:

- ‘They will look at the one they stabbed to death.’—The Bible in Living English, Byington
- ‘They will look at him they have pierced.’—Living Bible, Taylor
- ‘They will look at the one whom they stabbed to death.’—Today’s English Version
- ‘They will look at the one whom they have pierced.’—The Jerusalem Bible ‘They shall ‘They will look on whom they have thrust through.’—New American Bible.
- ‘They shall look on him whom they stabbed.’—Moffatt
- ‘They shall look at him whom they have stabbed.’—American Translation, Goodspeed
- ‘They shall look upon Him who they have pierced.’—Modern Language Bible
- ‘When they look on whom they have pierced.’—Revised Standard/New Revised Standard Version
- ‘Their eyes will be turned to the one who was wounded.’—Bible in Basic English
- ‘When they see the one they pierced with a spear.’—Contemporary English Bible

We do have the New Testament and undoubtedly John 19:37 had the true, original manuscript in front of him. ‘They shall look on Him whom they have pierced.’ So we can rely on John himself, who was directed by God's Spirit to maintain the true interpretation. He did quote Zechariah 12:10 ‘Look, he is coming with the clouds, and every eye will see Him, even those who pierced

Him, and all peoples on earth will mourn because of Him.’ Rev. 1:7

Hence John also ‘refers’ to the words of Zechariah 12:10
The reason is the translators don’t believe that God is crucified and pierced and they are too keen to brush this verse beneath the carpet. Yes they will call the Name of Jehovah, but then Jesus will appear. They are one and the same.
It is very similar to Isaiah 60:1 saying ‘Arise, shine; for your light has come, and the glory of Jehovah has risen upon you.’ The Apostle Paul quoted this verse saying: ‘Awake, O sleeper, and arise from the dead, and Christ will shine on you.’ Eph. 5:14 The irony is there is hardly any cross references between the two verses in the annotations of the Bible, as they do not believe that Jehovah could be Christ. Doctrinally it does not sound right.
On the day of the Lord, they will discover He is the ‘One’ they did crucify and their heart will ‘sink’ finding they were co-responsible. The Jewish nation will be devastated on the day of the Lord due to their unbelief. John says they saw God’s glory who was full of grace and truth. Jn. 1:14 The Jewish nation will touch the wounds of our Lord as Thomas once did, the glorified Christ. Then they shall mourn as if for a firstborn. Throughout our Lord’s life on earth Satan had no clue how everything fitted together as it was hidden from him. That is the reason why our dispensation is hidden in the Old Testament, and whenever there is a hint of our dispensation then the passage is unclear, but not to those who trust in the Resurrected. The un-believers will never grasp the truths we treasure. The same goes for the New Testament truths and there are many non-believing Christians who will never grasp it either. Once we do trust His Word a whole new panorama opens and the curtains do open up. If we fail to notice Christ as the ‘pierced’ then the curtain is shut and we will grope in the dark.
The first impact on Israel is they will have a great remorse. They will understand that the great torments they endured could have been averted if only they accepted the resurrected Christ. It is heart-breaking knowing their stubbornness caused the horrific Egyptian exile and the Second World War. If they accepted Christ then John the Baptist would have been Elijah and the tremendous Jewish persecutions could have been deterred if they responded to the Apostle Peter’s message. In the past there were great persecutions and they were beheaded if they refused to be ‘baptised’. Strangely today many believe the Jewish nation are God’s chosen people and they are ‘saved’. No—once they do receive Christ there will be a great ‘turnabout’ of events and the Apostle Paul is an example, but 2000 years will lapse.
There will be great regret as the Jewish nation did detest Christ with great fury. The Lord Jesus of the Christians is the true God. He is the only true God and the firstborn. That is confusing to many, thinking if Christ is the firstborn, then more children need to be born! No it’s not true as in Greek we get a real understanding of the word firstborn. In Greek it means He is the ‘chief’, the ‘first in rank’ or the ‘principal one’ to perform it.
The term ‘firstborn’ is so confusing as the word ‘born’ in the word ‘firstborn’ is not written in Greek but only the word ‘first’. The firstborn is

the first and the ‘unique’ person to ascend the throne. There is only one like Him and He is the first. Only He can ascend the throne. There is only one like Him and no-one else could comply.
The definition of being unique is to have no-one your equal; unparalleled; incomparable. For that reason he is the Firstborn. He is Jew and yet unique as He is born of God. He was the saviour of the people and therefore they will mourn for several days. When will this happen? It says Matt. 24:29–30 on the day of the Lord when the sun will be darkened, and the moon will not give its light; at that time there will appear the sign of the Son of Man in heaven. Then all the peoples of the earth will mourn when they will see the Son of Man coming on the clouds of heaven, with power and great glory. It will be dark and when they do look up to heaven they will see the light, and it is the ‘sign’ of the Son of Man. The word earth and land are the same, and I believe the sign will only be visible to the land of Israel. The light will shine after the great tribulation in the heavens and the sign will appear in Jerusalem. The sign is the Lord coming to earth for His people or the Jewish nation to deliver the remnant who calls on His Name. This is in keeping with Daniel 9:27, Joel 2 and Ezekiel 39. In the New Testament we hardly ever find any prophecy that is significant in itself as it always guides us to the Old Testament prophecies in the Bible, and even our Lord did the same when He quoted Matthew 24 and 25. Firstly the sign of the Son of Man is the new covenant and then His Spirit will descend on them or the new covenant. It says the Lord is the Spirit. 2 Cor. 3:17 Jonah also prophesied and the word Jonah means ‘a dove’ and it is the dove that will descend on them. Every manifestation of the Lord and also after His resurrection is a sign, and Christ’s second coming to earth will also be a sign. The new covenant will commence and the Millennium will embark. The sign is the Star of David, as he is the Son of man.
He will set His feet on the Mount of Olives.
I believe a time will lapse before they will receive His Spirit, as they will receive the Spirit once they are in the desert or at Petra. They will flee to a sheltered place to meet God face to face.
Matthew 24 continues to say now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. The summer is the Millennium and Christ will guide them to the ‘last day’.
To repent is part of the repentance and the complete Book of Joel and Jonah has a similar message. Also Daniel 9 vv. 1–23 commences with Daniel mourning for the Jewish nation. All the people of the earth will mourn.

Zechariah 12:11 - 14
In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. [12] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; [13] The family of the house of Levi apart, and their wives apart; the family of

Shimei apart, and their wives apart; [14] All the families that remain, every family apart, and their wives apart.

In the house of King David there will be a great mourning and David is the heir of the throne. We may ask, to whom belongs the house of David. Presently there is no heir as Jesus was the legitimate heir to David's throne, and He as the risen Christ is the king of the Jews. No-one can dispute this. Nathan is also named and he was the younger brother of King Solomon. It is not the prophet Nathan who rebuked David. We did mention Zerubbabel who was the prince of the Jewish nation, and he was the son of Shealtiel. Ezra 3:2, 8; Neh. 12:1; Haggai 1:1 It is unique. The Davidic line from Jeconiah had been cursed by Jeremiah, saying that no descendant of him will ascend the throne. Jer. 22:30 He had no children so Zerubbabel was the obvious choice and he too was from the main Davidic line. He was not an heir through the ancestry of Solomon and Jeconiah, but via Nathan the brother of King Solomon. Nathan and not Solomon became the heir of the throne. When the last king of Judah died the lineage from King Solomon ended and the eventual heir to rule Judah was Nathan the brother of Solomon. Since Christ rose from the dead we do not know what happened to either James or Jude as they were the brothers of our Lord. Now no-one can claim the throne of David, as there is no lineage on earth to prove they are the rightful heir. Solomon was the first son and Nathan the second son and from the Book of Genesis we learn that the real heir is always the second son.
Levi is also named and today they do service in the synagogue and Cohen is an example of a Levite. It is difficult to prove their actual ancestry. In Hebrew the word Levi means to bond together, and He is the one to unite what was torn. Our Lord was from Bethlehem and was He a Levite? He was from Judah but He had something in common with Levi, as in the Old Testament times there were prophecies made regarding Levi. He was the One to establish the new covenant. In the Book of Malachi we read that His covenant with the Levites will persevere. Clearly that Levite is Christ as the law of truth was in His mouth, and no injustice was found on his lips. He will be the real Messenger of God, and that is the meaning of the word Malachi. 2:4–7Shimei was from the tribe of Benjamin who held a deep grudge against King David who descended from the tribe of Judah. Shimei resented David who replaced King Saul; Saul and Shimei were both Benjamites.
When David was forced to flee Jerusalem during an attempted coup by his own son Absalom, Shimei, thinking that David's days as king were over, vented his rage at David – and David humbly submitted himself to this outrage. When he cursed David he allowed him to swear and to throw stones at him, casting dust on him. 2 Sam. 16:5–14
After the loss of Absalom and the return of King David, Shimei repented to David and he spared Shimei's life. 2 Sam. 19:16–23 Despite the insistence of many of his true loyalists to kill him, David refused to kill Shimei – but when the time came that David was about to die of old age, he warned Solomon, and under his rule he died. 1 Kings 2:36–46 Typologically we can

say when Shimei threatened to kill King David when there was an attempted coup against him from Absalom equates to the time when our Lord was on earth. It was the Jewish nation who detested our Lord. When David again became king equates to the time when our Lord rose from the dead and Shimei was allowed to live, or the Jewish nation after Christ's resurrection from the dead. With Christ's second coming to earth He will reign on earth and it equates to King Solomon's rule on earth. Then things will change as the unbelieving Jewish nation will die and similarly Shimei. He had to as no unbelieving person will enter the Millennium.

Zechariah 13:1–3
In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say to him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

We can imagine a literal fountain as in the Book of Ezekiel, or verse 10 of the previous chapter, when the Spirit is poured out on all the flesh. The water is the Spirit and life. We who are familiar with the New Testament have no difficulty understanding the terms 'for sin and for uncleanness'. It is the working of the Holy Spirit. The Apostle Paul says since we belong to Christ, the power of the life-giving Spirit has freed us from the power of sin that leads to death. Rom. 8:2 Wherever the new covenant is, there is freedom and life. The former is suppressed and made void. If we do service to our Lord, it will be at the expense of the old nature.
On that day our Lord will wipe out all idol worship throughout the land, so all the false prophets will be forgotten. He will remove from Israel the teachings of all the false prophets and their spirit polluting the minds of the people. The antichrist will pollute their minds and we know before Jerusalem is rebuilt, then everything will be levelled to the ground. All life will disappear before it is filled with Christ's life-giving Spirit. Verse 3 is difficult to understand and awkward, mainly as many believe the 'one' who prophesies in this verse is a false prophet. We say he wants to die as he is 'false and fake'. We need to consider the prophet in the light of verses 4 to 6 and not verse 2. The prophet of verse 3 is someone who prophesied and got killed, and even worse they will pierce him. It corresponds with the verses of Zechariah 12:10, using the same word to be pierced. The prophet who will be pierced will prove to be not 'false' but He is a true prophet. It is the prophet of Zechariah 12:10 and it is none other than our Lord Jesus Christ.

Zechariah 13:4–6
And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: 5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. 6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Verse 4 says the prophets of verse 2 will be ashamed and they will not wear the rough garment of a prophet to deceive the people. So the prophets of verse 4 are the same as the prophets of verse 2 and they will not be remembered. The prophet of verse 3 is the same as the prophet (singular) of verse 5. It says they will ask him, what are these wounds in thine hands? Then he shall answer, those wounds were caused by the house of my friends.
They will inspect the wounds and notice it is the Lord Jesus they crucified. Some may argue that the antichrist is the false prophet in verse 2 and he will have the 'fake' wounds to mislead the people. I don't believe this as it does not fit into the context of the latter chapters of the Book of Zechariah. No, and it is easy to prove that Israel will mourn once they do notice it was the Lord Jesus they crucified. The Lord Jesus was regarded by the Jewish nation as a false prophet, but on the day of the Lord the real false prophets will be doomed and the prophet they considered false will be 'True'. That is the logic of this chapter as the false prophet they crucified will prove to be their Messiah. It is then easy to esteem our Lord as the 'one' in verse 3 who was 'thrust through' when he prophesied. It happened at Calvary when the Jewish nation rejected His teachings. He was silenced saying He did not deserve to live because He spoke 'lies' in the name of the Lord.
That was the verdict of the religious leaders of His time. Our Lord prophesied more than all the others and His words proved to be true. The 'father and mother' is the Jewish nation and in verse 6 they are also called the 'house of my friends'. Nothing is written in simple language as the crucifixion needs to be hidden in the Old Testament.
His parents or His own people did crucify him and it is easy to deduce. In 12 verses we find the words as strike, sword, stab, wounds and pierced. If we cannot picture our Lord's death then we are blind. The false prophet or the entire nation will be ashamed and from their 'prophecies' nothing will develop. Certainly throughout Daniel's 70th week they and Satan will have much to say, but they are empty words.
Our Lord will say 'I am no prophet, I am a farmer; the land has been mine since my youth.' I believe if the prophet of verse 3 was the antichrist, then those words would not have suited him. It is a clear reference to Adam when he was told to till the soil. He had to attend to the land and our Lord as Adam also had His roots in the earth. The difference is He is not the first Adam but the second Adam who will change matters. Adam is made from the dust of the earth and he needs to toil the earth to harvest something. So it is written, 'The first man, Adam, became a living soul.'

The last Adam became a life-giving spirit. …… The first man is from the earth, earthy; the second man is from heaven. 1 Cor. 15:45–47
We all have something in common as we share the first Adam and by the same token we all need to share Christ as He is our door to the new creation. If we do, then we are made in the very image of God. We attained this via our rebirth in Christ. We are complete in Him. Rom. 8; Col. 1 & 2 The first Adam was very good but not perfect. If we share the last Adam or Christ, then we can claim to be made in the perfect image of God. That is the theme of our entire Bible. The second Adam will restore the paradise the first Adam used to live in. Early in the Book of Genesis it says Adam needs to rule the earth and the fishes, and this is simple as the 'real Adam' proves to be the risen Christ.
He will rule the world including all the fishes as the former Adam was powerless. The burning question is resolved. Christ is the rightful heir of Adam and He will reign over the fishes. They will discover the wounds and hail Him as the second Adam who is resurrected from the dead. After His resurrection from the dead He did reveal His wounds to Thomas, on the 8th day after He was resurrected. Thomas pictures Israel who will believe in Him once they do see the scars at Petra in the desert. They will ask Him what are those wounds, and He say He was wounded by his friends or the Jewish nation.

Zechariah 13:7–9
Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. 8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God.

This is a difficult verse and luckily it is made easier as the translators did notice it is the Lord Jesus. The Shepherd and associate is written in capital letters. It is the Shepherd that is killed, and via this sacrifice redemption is made. We need to refer to Isaiah 53 v. 7 with the words: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. The punishment will also be directed from God towards Him. Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. 53:4
The sword will strike the Shepherd and then the sheep will scatter. They had to write the name Shepherd in capital letters as it is cited by our Lord. 'I will strike the Shepherd, and the sheep of the flock will be scattered.' Matt. 26:31 It was at the night of the Lord's Passover. After the Passover they went to the Mount of Olives and there the Lord told them that the Shepherd will be slain and the sheep or the disciples or the Jewish nation will be scattered. He also said he will turn His hand upon the little ones,

and they are the Church or the remnant of our dispensation, and also the future dispensation. The little ones are also mentioned in Matthew 25:40 & 45 and they are the least. It is the people who will serve him as part of the new covenant. In Matthew 10:42 the Lord sends his disciples or the 'least' and they are His disciples. The least will be gathered by the Good Shepherd. Where the Shepherd is slain, the sheep will be scattered but then they will be placed under the care of the once slain Shepherd. If the Shepherd do appear in future, then it will be obvious that He will have the Church or the 'once scattered' sheep with Him. When the Shepherd is struck the sheep will scatter and yet there will be a remnant. The Lord will guide them. Two thirds (2/3) will perish and 1/3 will go through the fire. He will refine them as silver is refined, and they will be purified as gold. They will call on His name, and He will hear them: He will say, it is my people: and they shall say, the LORD is my God. He will purify them in the desert once Jerusalem and Israel is devastated and levelled to the ground, and the turning point will be when they do call on His Name. They will stare at His wounds and they will acknowledge Him. The equation of 1/3 is to stress that they are the guarantees associated with the remnant. It is not a mathematical equation but in the Bible they denote the remnant. The 3 has to do with the promises made to Abraham and they will be fulfilled. It could also possibly be the three categories of people and the one of them will call on the Name of the Lord.

Zechariah 14:1–3
Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

The blessings will ultimately come Israel's way and before they are blessed, the old Israel and Jerusalem will be ruined and devastated by the heathen nations. Many chapters in the Bible do alert us, but never in the Bible, except in this chapter, do we read of the repentance of Israel and the rebuilding of the city in the same chapter. There will be a great judgement, and Zechariah 12 is clear Jerusalem is Jerusalem 12:6 & 8 and this chapter also explains the pouring of His Spirit 12:10 on all the flesh, once they repent. In Zechariah 13:1 we have the fountain of water, and later the living water flowing from the midst of Jerusalem. 14:8 It says that half of the water coming from Jerusalem will flow towards the Dead Sea and the other half towards the Mediterranean Sea. The Book of Revelation and Ezekiel also speak of this fountain and it is the Spirit, and it will be accessible to Israel and later it will flow to the ends of the earth, to bless them. I do not believe that everything will happen at once and the river has a great typological connotation. I believe in the new creation there will be a literal river, and the eternal water will always flow to procure life.

From Jerusalem it will flow to all the world, streaming towards the eastern sea and the other to the Mediterranean Sea. It will not happen at the end of Daniel's 70th week. We need to understand that many things will happen at 'once' with Christ's second coming to earth, but it will span over a 33-year period. Then follows the Millennium until the 'last day' when the earth enters the new creation. The Millennium or the 1000 years is like a drop in a bucket once we compare it to all eternity, and to God it is a short duration compared to the eternity that awaits us. A part of Israel or the remnant will call on the Name of the Lord and verse 9 says they will be called 'Ammi' or His people. Hosea also speaks of them. They will be united once they call on His Name. In Joel 2 we have a similar setting as then His Spirit will be poured on all the flesh as in Zechariah 12:10. It will occur at the end of Daniel's 70th week when a remnant will call on the Name of the Lord.

It is not clear in this chapter, but we need to understand that Israel will be despondent losing hope and then leaders of Israel will call on His Name. Once He hears his Name He will respond and the remnant maybe small as the 3000 after the day of Pentecost. Who knows there may even be a smaller number but they will flee to Petra to meet our Lord.

During the first 3½ years, the 2 witnesses will preach the Gospel, and they will warn Israel to flee the land to go to Petra. Once the great tribulation commences for Israel, then the 2 witnesses are gone and the believing remnant would have left Jerusalem for Petra. Unbelieving Israel will remain in Israel to be persecuted. They will be alone and isolated for 3½ years until the day of the Lord. On that day, they will repent and then only will there be an escape route to Petra.

Remember early in the Church history, 3000 people did repent, but the government or the Sanhedrin remained stubborn and they caused Israel not to enter the Millennium.

Their loss was to the advantage of the gentile nations or the Church. Later more people came to faith but the leaders of the Jewish nation remained sceptical. Once the leaders or the government repents, then things will change. We can reflect Nineveh during the time of Jonah. The king responded and repented immediately, and Nineveh was saved. Officially until today the Jewish nation do reject Christ. The Sanhedrin rejecting our Lord, the message of the Apostle Peter and then the Apostle Paul. It was at least 3 times that Jerusalem and its people did not repent. The people will call on his name and if a minority do call on His Name, then it includes the leaders of the nation. That minority will represent the nation and they are the remnant.

When they call on the Name Jehovah, then He will eagerly respond saying they are My people or 'Ammi'. The people will say the LORD is my God. At least a 1/3 of the people in Jerusalem will call on the Name of the Lord and the exact numbers we do not understand. They will be tested to their limit, but there is a happy ending.

Verse 1 and 7 speaks of the 'day of the Lord' that is imminent. It is often mentioned in the Old Testament and in the New Testament it is called a day of 'wrath', a day of 'visitation', and the 'great day of God Almighty'.

Rev. 16:14It is when God’s wrath is poured out on all unbelieving Israel. According to Joel 2 the day of the Lord will commence after the sun is darkened, and the moon will become as red as blood, and with that backdrop in mind, we need to study Matthew 24, as the timing is vital to understand. It will occur at the end of Daniel’s 70th week. The last 3½ years of the great tribulation would have lapsed and it involves ONLY Jerusalem and their people or the Jewish nation in Israel. It is not the Church or the Gentile nations and we need to be clear about this. The great tribulation will last 1260 days or the last 3½ years of Daniel’s 70th week, and Matthew 24 says when it commences. It is with the erection of the statue in Jerusalem. The days of Israel’s tribulation will be shortened for them but for the other countries of the world the drama will unfold. On the day of the Lord the sun will become dark, and the moon will be red as blood, and it will spell the end of Israel’s tribulation. Then our Lord will appear on the Mount of Olives. Jerusalem will be flattened and chronologically Joel 2 and Zechariah 14:1,2 addresses the same time. The Lord will appear at the Mount of Olives. We need to study them together comparing it with Matthew 24. It is written simple and clear and all the curses Israel did experience will be overturned into blessings, and Zechariah 14 do detail this.
The day of the Lord is terrible and He will come when their spoil is divided by their enemies. He will gather all the Gentile nations against them and Daniel 9 do speak of that time. Verses 26 and 27 do speak of the great miseries. In the first 3½ years there will be peace but once the figurine is erected in Jerusalem then it will spell the end of the peace, and then the last 3½ years of the 7 years will commence, or the great tribulation.
The judgement is fixed and nothing will change it.
We can study Joel 2, Matthew 24, Zechariah 14 and Ezekiel 39 side by side. Ezekiel mentions many Gentiles who will gather against Jerusalem, thinking they can wipe them from the map. It says the Lord Himself will hoard the heathen nations against Jerusalem to cause the judgement and it is true. The Lord will assemble the people already in the land Israel to bring judgement upon them, but not the Jews living outside Israel. Some may argue it is the Lord’s doing and the working of God. It’s true as the purpose of the army is to bring Israel to repentance.
Daniel says He wrote chapter 9 with the backdrop of Jerusalem its people, and no one else.
Many other prophecies in the Bible do mention this time, and we can study them whenever the ‘day of the Lord’ is named. Daniel says the day of the Lord is determined and fixed and nothing can change this, but not with Nineveh, as in Jonah’s time they had the opportunity to repent, and they did. God’s judgement on Jerusalem is definite and unyielding. In 1 Thessalonians 5 it says the Lord will come as a thief in the night at a moment they don’t expect Him, at the appointed time. It will happen when they will say peace, peace. They will not escape as everything is fixed.
In the Book of Zephaniah the day of the Lord is mentioned 5 times and it says that all the people and life will be annihilated in Israel. Zephaniah’s

message has a definite focal point, namely ‘the Day of the Lord’. He uses the expression more often than any other prophet in the Old Testament. He spoke of the most unpleasant subject in the Bible—the judgment of God. This is not the only Book where this topic occurs, of course, but it is the most focused reference to God’s judgment, as the whole Book is devoted to this subject.

There are many people who will love to totally overrule God’s punishment. Zephaniah means ‘hidden of the Lord’ and the prophet is speaking as if he represented the remnant having faith in God. There will always be a few people who will remain true to God and His words, even when they are faced with the time of Jacob’s trouble or the great tribulation. The remnant will always be hidden to be preserved by God Himself, whether they are spread amongst the nations of the earth or even at Petra in the caves. They are the subject of the book of Zephaniah, and especially of the approaching day of the Lord.

Zephaniah chapter 1 gives us the reason for God's vengeance. It is not a pleasant passage. It begins after the prophet identifies himself as a great-great-grandson of one of the kings of Judah. v. 2–6 ‘I will utterly sweep away everything from the face of the earth,’ says the LORD. ‘I will sweep away man and beast; I will sweep away the birds of the air and the fish of the sea. I will overthrow the wicked; I will cut off mankind from the face of the earth,’ says the LORD. ‘I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem; and I will cut off from this place the remnant of Baal and the name of the idolatrous priests…… Be silent before the LORD God! For the day of the LORD is at hand. . .’The day of the Lord is not the Sunday or the Lord's Day, but the awful day of the Lord is something totally different and we should never confuse them. The Lord's Day was the day when our Lord arose from the dead and that is why we celebrate it on Sunday. But the day of the Lord is the day of the manifestation of God's hand, directed with respect to Israel. Notice the personal pronoun all through that passage: ‘I will sweep away everything.’ ‘I will sweep away man and beast.’ ‘I will cut off mankind.’ God is working through events in history, working through nations and armies and calamities of various sorts. His hand is hidden today, but all the writers of Scripture agree that a day is coming when God will intervene directly in the affairs of men. The Apostle Paul speaks somewhat similarly when he uses a very similar expression as ‘the day of the Lord’. In 1 Thessalonians 5 vv. 1–6 he says at a time when men are preaching peace, be prepared for war; in a time when they are holding to a form of godliness but denying the powers thereof; in a time when they are declaring that the problems of life are being solved, then they are actually in greater danger, as then the day of the Lord is imminent.

The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter, the mighty man cries aloud there. A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. Zeph. 1:14–16

We as the Church will appear with Christ on the clouds, and thus the saying every cloud has a silver lining. All the people will die in the land and it includes the Russian warriors, the Jews and the Gentiles living inside its borders. He will drive them into a parched and desolate land. Joel 2:20 The desolate land is the abyss and many times in the Old Testament it does address it – it is far away deep beneath the crust of the earth.
It will take Israel 7 months to cleanse the land of all the dead bodies and animals.
I am not sure how God will consume and destroy every living creature on the face of Israel, but it equal the judgement of Sodom and Gomorrah as all life will disappear. He will make an end of the old Israel to be replaced by the new Israel.
Zephaniah do warn the people to flee Jerusalem and Israel before the Lord's anger will rage at Jerusalem. He warned them and if they refuse to escape the land, they will pay dearly for their unbelief. The land Israel will be judged and woe to the people who do live on the land. Just a small pocket of a believing remnant will escape.
We need to consider all the verses of the various Books to get a clear picture, knowing there will be a great judgement and it's inevitable, as a woman going into labour, to be followed by Israel's repentance. Then they will share a great moment of glory. Zechariah says God will gather all the nations against Jerusalem to battle; and the city will be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
14:2
It does not say half, meaning 50 percent but the city will be divided. The remnant who did call on the Lord will not be cut off and die, but will escape via the Mount of Olives to Petra to flee Jerusalem. The residue of the people or the remnant will not die to escape the city.
Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 14:3
In the Old Testament history we read that God did fight for Israel at critical times, and then He rescued Israel from certain disaster. There is a remarkable contrast between verses 2 and 3. In verse 2 He encourages the enemies to war against Israel and in the next verse He turns against Israel's enemies. The reason for the sudden turnaround is that the people did call on the Name of the Lord. Verse 2 is before the day of the Lord, and verse 3 is part of that day. The remnant will escape via the Mount of Olives at the end of Daniel's 70th week. He will set his feet on the Mount of Olives but it will be a brief meeting.
The old will need to go and likewise the old Jerusalem and its fate is clinched. It will be devastating and unborn Israel will die. The change is when they call on the Name of the Lord, calling the Resurrected. We too had to abandon our 'old' self to exchange it for our new life in Christ. That is how we became part of the new creation. Behold everything has become new. 2 Cor. 5:17 It occurred to me, and similarly Jerusalem and the land of Israel will need to embrace the new. The remnant in Jerusalem

had to leave the city as Lot. Then Sodom and Gomorrah was overthrown. God's way is to firstly call His remnant from Israel and then no stone will be left unturned. If there are any righteous people in Israel, they will be led from the city. I believe that the fall of Sodom and Gomorrah is an example of what would happen to Israel and that is the reason why it is so frequently quoted in the Bible. It is an example of what He would do with the entire creation, and it will commence with Jerusalem.
Isaiah commenced his prophecies by mentioning Sodom with the words: 'If the LORD of
Hosts had not spared a few of us, we would be like Sodom; we would resemble Gomorrah.' Isa. 1:9,10 There are many more references to Sodom (48 in total) but I want to mention Revelation 11 especially, as then Jerusalem is referred to as Sodom and Egypt. There are many similarities between the 2 cities. God will fight for Israel, but the end result is that the land will be left desolate as Sodom and Gomorrah. A remnant will escape the city to flee to Petra. Jerusalem may be burned by fire from heaven. When the Lord appeared to Lot, the people were blinded and I believe the intense light of His glory caused the blindness. The burst of light bamboozled them completely. They could not handle the intensity of the light or either the glory of the new covenant. They groped around searching the door handle but they were locked outside.
Lot is important as in this history and in Hebrew the word Lot means a covering. He epitomises Israel living under the law, with his face covered by a veil. Isa. 25:7 Many are blinded as Lot and he was reluctant to leave as the angel had to snatch him from the wicked city. He is equated to the remnant in Jerusalem who wishes to continue living in Jerusalem, thinking the Lord will protect the city. In Hebrew the word Lot means he had a covering over his face. Lot did not want to leave Sodom and Gomorrah as he felt comfortable in the city and similarly the remnant who do not want to leave Jerusalem on the day of the Lord. Lot having the 'covering' over his face is like the remnant from Jerusalem who had to flee. They did call on the Name of the Lord but they had the 'veil' covered over their faces. Once at Petra or in the desert, then they will understand that Jehovah is the Lord Jesus who died for them at Calvary. The veil will be removed. 'But we all today as the Church with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory.' 2 Cor. 3:18 They will call on Jehovah and they will be surprised noticing the Lord Jesus. It will shock them and it will take a long time to assimilate all the detail.
They were reborn on the day of the Lord but they will totally believe in Him at a later stage – once they are in the desert.
Repentance leads to faith and with Israel it will be a similar matter; the change will happen within a month.
We are familiar with Daniel's 70th week but in Daniel 12 he speaks of the 1290 and the 1335 days since the abomination (statue) is erected in Jerusalem. The day of the Lord is 1260 days after the statue is erected in Jerusalem.
We read in Daniel 12:11–13

‘From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. Blessed is the one who waits for and reaches the end of the 1,335 days. As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.
’The Lord said from the time the statue is erected in Jerusalem then the people need to take note, as then it will offset a sequence of events. Daniel 9:27 does not tell us about the statue but the Lord does—Daniel says in the middle of the 70th week the offerings will be abolished, and the ‘disgusting thing’ will adorn the temple.
That day will be the first day of Israel’s great tribulation and they need to bear the brunt for another 3½ years in Jerusalem.
They need to be patient for 3½ years (1260 days or time, times and a half) until the day of the Lord.
There is a difference between the 1260 and the 1290 (+30 days). The Jewish nation will repent on the 1260 days when they call on the name of Jehovah, but on the 1290 days Israel will come to faith, realising indeed the risen Christ is the Jehovah of the Old Testament. Thus the 30 days is between their repentance and their faith in the risen Christ.
The additional 30 and 75 days is to remind us that the prophecies concerning Israel is not yet fulfilled on the Mount of Olives. According to the Bible there are 30 days in a month, as the 3½ prophetic years add up to 1260 days.
Daniel 12:10 speaks of the hidden things and the greatest mystery is that Jehovah of the Old Testament is the risen Christ—the Name Jehovah they called upon.
The defining moment in Israel’s history will be at the end of Daniel’s 70th week when they call His name. It is the end of the 70th week or the 1260 days after the erection of the statue or the abomination that causes desolation in Jerusalem, the ‘disgusting thing’.
That day is a significant event in the Jewish calendar. We are only given a date, and nothing is said what will happen at that time
Indirectly Daniel spurs us to look for clues, and the only clue we can find is that the ‘day of the Lord’ will be on the 10th Nisan or Tishri. That coincides with the time when our Lord was rejected, Luke 19 and it is the time when Israel had to take the Passover lamb into their own homes. Ex. 12:3
The 10th Nisan is also the birthday of the nation of Israel, for that is the time when they crossed the river Jordan. Josh. 4:19 The end of Daniel’s 70th week could easily be on the 10th Nisan. Nowhere in the Bible does it say this specifically, but we can assume it is for several rea sons.
In Luke 19 the Lord said ‘this particular day’ 3 times, and He really wished someone could grasp the significance of the ‘day’ He was talking about. If they did grasp then they would not have entered the horrible Egyptian captivity, but instead the day would have caused them peace—but now it is hidden from their eyes. 19:42
It is not the 9th or the 11th Nisan but the 10th Nisan; a definite date on God’s prophetic calendar. On the 10th Nisan He will appear at the Mount of Olives but then on the Mount Hor; that is the Mount overlooking Petra.

Actually the 30 days adjournment happened twice before during the Old Testament times. The reason then is that Israel was unclean, forbidding them to partake in the festival. Num. 9:1; 2 Chron. 30:2 The laws of Moses are prophetic in nature and their 'holdup' do reflect the future when Israel will be regarded as unclean. The bloodshed during the great tribulation is sufficient reason for the delay. Israel was always familiar with the 'old covenant' but this time they will share the Passover as part of the new covenant. That will be their first and it will be celebrated with great joy.
In the history of Jeroboam he did not allow his people to offer sacrifices at the temple at Jerusalem to prevent them giving their allegiance to Rehoboam the king of Judah. Jeroboam made two golden calves. He said to the people, 'It is too much for you to go up to Jerusalem. Here are your gods who brought you up out of Egypt.' One calf is set up in Bethel, and the other in Dan. He established a festival on the 15th day of the 8th month and it is 1 month after the feast of trumpets. 1 Kings 12:25–33
When the Lord appears on Mount Hor, it will be 30 days since the time he set His feet on the Mount of Olives and also 30 days after the great Day of Atonement; if we do reckon with the 6 months. It will be a good exercise to write all the times in the Bible and we will be surprised to find there is a great similarity between them, as they are exactly 6 months apart. What happened in the 1st month corresponds to the 7th month, the 2nd with the 8th and the 3rd with the 9th month. Not always but there is a great similarity. Then there will be no difference between Moses and Aaron or between the king and the high priest. We can ask will the Lord appear with the Church on the 10th Nisan or on the great Day of Atonement. It could be either, as there is no real difference.
The one ½ year relates to Christ as our High Priest and the other to Him as our King. With the entry of the old covenant there was a change in the calendar year and the reason is, with the old covenant there was a difference between king and high priest. Once the new covenant appears then the King and High Priest will merge and appear. The Passover entails the priestly role of Christ as He purifies us, but the feast of the tabernacles is His kingly responsibility, as the Lord will live amongst His people. The duties will amalgamate once the new covenant appears.
Israel came to repentance when they called on the name of Jehovah, and they as Lot need to escape Sodom and Gomorrah, but with a veil covering their faces as Lot. When the Jewish nation is reborn they will need to accept Christ in person. There is a clear difference between the repentance of Israel and them having faith in the risen Christ. We as part of the Church did come to faith in the risen Christ without even seeing His scars. We are not like Thomas who at first wanted to distinguish the scars. 'Then He said to Thomas, "Put your finger here; see My hands. Reach out your hand and put it into My side. Stop doubting and believe." Thomas said to him, "My Lord and my God!" Then Jesus told him, "Because you have seen Me, you have believed; blessed are those who have not seen and yet have believed."' John 20:27–29

Israel can be equated to Thomas who refused to believe that Christ is risen from the dead. Once he saw His wounds, he believed in Him. Israel will be alert and realise whom they have crucified.
They will say:‘. . . What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.’ Zechariah 13:6
Clearly the wounds on His hands point to His crucifixion, and with their awareness Israel will weep as a nation. We know that Christ will stand on the Mount of Olives, and at that moment in time Israel will not understand who Jehovah is. Christ will return, and He will show His true identity at Petra, and possibly at the mountain of Hor (Umm el
Biyara) where Aaron died and where his son Eleazar followed him as high priest. Num.
20:22 That region is also renowned for its snake monument, because He is the One (snake) that ought to be ‘lifted’ in the desert. John 3:15 There Israel will personally meet the risen Christ. In the past Joseph revealed his true identity when he was totally alone with his eleven brothers in Egypt. Gen. 45 That was a personal affair. Likewise after Christ’s resurrection He mysteriously revealed Himself to His disciples, even when all the doors and windows were shut. At Petra the Lord will reveal Himself again on the 1290 days – when they ask Him in the desert what are the scars on Your hands and feet. The next important date is the 1335 days after the erection of the statue. It will be the day when Israel will march from Petra to take possession of Jerusalem. They will move along the kingly highway. Once they enter Jerusalem, the land will take a long time to be cleansed. Ezek. 39:12 The spoiled armoury will be burned as energy. Ezek. 39:9 If we attempt and find a corresponding date with the 1335 days (25th of the 3rd month) in the Old Testament, then we will not find any. Howbeit we do find a saying ‘from the 24th of the 9th month,’ or the 25th of the 9th month. Five times in the Book of Haggai 2 do we read of the phrase ‘from that day forth’: From that day the Lord will bless Israel in their own country.
‘As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded fruit. But from that day I will bless you.’ Haggai 2:19On the ‘day of the Lord’ the land was plundered, but they will re-establish their borders with Christ, and the earth will yield its fruit.
To summarise I will say:
The 1260 days will end on the 10th Nisan or Tishri. It will be the day of the Lord and He will appear on the Mount of Olives. That will happen when Israel calls on the name Jehovah.
1290 days = 1260 + 30 (10th of the 2nd or 8th month) Then Christ will appear to Israel on the mountain of Hor, and they will notice His wounds to realise they did crucify the Lord Jesus. The wounds will convince them! Then with the Lord in their midst, they will enjoy the Passover culminating with the feast of the Tabernacles.
1335 days = 1260 + 30 + 45 (25th of the 3rd or the 9th month) Israel will journey with Christ from Petra along the king’s highway to establish the Kingdom of Christ in Jerusalem.

It will frustrate the work of the antichrist at Babylon or the kingdom of Satan. The Mount of Olives is also mentioned in Acts 1 when the disciples saw our Lord ascending into heaven. There is great emphasis on the word ‘they saw’ as it pictures a ‘future sign’ of Christ’s later return to earth. Christ’s ascension reflects His second coming to earth. He will return in the same manner ‘He’ left the earth, in a cloud on the Mount of Olives. The sign is in the same cloud He will appear with the Church. It is the last sign our Lord did on earth.
Before our Lord ascended to heaven, Acts 1:6–11 the disciples gathered around Him asking: Lord, are you at this time going to restore the kingdom to Israel? He told them it is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. After that He was taken up to heaven before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, and then suddenly two men dressed in white stood beside them. Men of Galilee, they said, why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven. Before the day of Pentecost, the Lord did not tell His disciples if His 2nd return to earth was imminent, as they needed to wait for the response of the leaders of the Jewish nation. It became apparent that after Pentecost they did not receive Him, and therefore Christ’s second coming to earth is delayed. Afterwards the Apostle Paul assured us in 1 Thessalonians 5:1–5 saying we are not living in darkness so that day does not need to surprise us like a thief in the night. We belong to the light
Rightly with Christ’s ascension to heaven and before the day of Pentecost, they were not allowed to know the response of the Jewish nation towards the risen Christ. His kingdom on earth will commence once the government of the Israeli people do accept Christ. If the disciples knew the result they may have thought it was senseless to preach the message, and why spend all their energy—thus it is not shared to them.
It says the heavens must receive Him until the time when everything will be restored as God promised through his holy prophets long ago. Acts 3:21 I believe the Apostle Peter did not know then how long it would take before the nation of Israel will receive Him, but I believe the Apostle Paul knew our dispensation will last for 2000 years. They will receive the power of the Holy Spirit and it will come once the kingdom is restored. They will be His witnesses. Once He said it, a cloud appeared and it took Him into the heaven. When Christ was taken into the clouds, it was also an answer to their question, and a sign at that moment. It is simple: He will commence His kingdom once He appears in like manner on the clouds, on the same Mount of Olives. He could have returned very speedily, but they need to be patient.
There were two men who asked them why do you look so surprised. The two men could have been the two men they met on the Mount of His glorification (Moses and Elijah). The two men picture the Church as the

Christ is gone but they did notice the two. Five times it says that ‘they saw’ grasping the ‘sign’ of His return to earth on the Mount of Olives. It pictures Zechariah 14 at the end of Daniel’s 70th week.
If Jesus Christ had a favourite spot during His earthly life, then it was the Mount of Olives. He spent much time there. Jesus regularly went up onto the Mount of Olives.
Luke 22:39 He often travelled over it on His way to Bethany to visit His friend Lazarus. His famous Olivet prophecy is named after it. Matt. 24 The Triumphal Entry of Jesus riding on a donkey and a colt towards Jerusalem started there, going down towards Jerusalem. Luke 19:28–44 Jesus prayed with His disciples on the Mount just before they arrested Him at night. Luke 22:39–46 There Peter struck the servant of the high priest with a sword and cut off his ear. Luke 22:49–51 The few days before our Lord was crucified He spent each day at the Mount of Olives, and from there He detailed His disciples about the time when Jerusalem will be devastated on the day of the Lord. It will be a worthy exercise to recap on the times as found in the Bible.

Day **Nisan** **Tishri**
Passover lamb taken into Israel’s home Ezekiel Great Day of Atonement The

10th saw the new temple Israel crossed the river Jordan with Joshua Lord Jesus riding on a inauguration of the temple The beginning of the Jubilee Lev.

donkey End of Daniel’s 69th week 25:9
15th 21st

until The feast of the unleavened bread The feast of trumpets
22nd The 8th day of the feast of the unleavened bread The 8th day of the feast of Trumpets

I believe our Lord was born on the 15th of the 7th month and John the Baptist on the 15th of the 1st month. The circumcision of the Lord was on the 8th day, an important date in the feast of the trumpets.
With Christ’s second coming under the new covenant the feasts of the first and seventh months will merge as one major feast. Then there will be no difference between the 3rd and the 9th month, or the 1st and the 7th month. The 25th of the 3rd month will become the 25th of the 9th month. Then that date coincides with the Jewish Hanukkah festival, or the time when the temple was dedicated after Antiochus Epiphanes desecrated it. In Haggai 2 the foundation of the temple was laid, but according to Leviticus 12 the temple could not be built throughout the 33-year period of great tribulation. The temple as stated in the last chapters of the Book of Ezekiel will be built in the Millennium. The temple that was built in the time of Ezra was inferior to that of Solomon’s. Ezra 3:12 Haggai says that

the future temple in Jerusalem (during the Millennium) will surpass the previous one.
‘The silver is Mine, and the gold is Mine,’ says the LORD of hosts. ‘The glory of that latter temple shall be greater than the former,’ says the LORD of hosts. ‘And in that place I will give peace,’ says the LORD of hosts. Haggai 2:8,9
Zechariah 14:4–5And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. The word Azal is tied to the word ‘Azazel’ or the word scapegoat that is mentioned 4 times in the Bible in Leviticus 16, part of the offering on the Great Day of Atonement. On that day the high priest had to firstly offer a sacrifice for their own sins and his household; and then he would offer the sacrifices for the nation. The high priest had to take two male goats for a sin offering and a ram for a burnt offering. 16:5 The priest brought the animals before the Lord and cast lots between the two goats—one to be a sacrifice and the other to be the scapegoat. The first goat was slaughtered for the sins of the people and its blood was used to cleanse the inner Sanctuary, the tent of the meeting and the altar. 16:20 After the cleansing, the live goat was brought to the high priest. Laying his hands on the scapegoat, the high priest was to ‘confess over it’ all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. Then he sent the goat to live freely and roam in the wilderness. The goat will carry all their sins, but he is freed in the wilderness. 16:21–22 The life or the blood of the first goat is placed on the head of the second goat. Our attention should not be the death of first goat; but rather the life that emanated from him. The other goat is sent into the desert with the idea to be freed outside the city gates of Jerusalem or the commune. On that day the high priest also exchanged his colourful clothing for an ordinary garment made of linen and a turban. Now whilst our High Priest cleanses us, the world is totally ignorant of His presence. Presently His crown or His Kingship (colourful clothing) is not noticed.
Symbolically the scapegoat took on himself the sins of the Israelites and to us it is a foreshadow of Christ. Truly the Old Testament rituals carry a depth and richness that only God can create. The Day of Atonement foreshadowed the final atonement Christ ensures.
As a side note, the name “Azazel” shows up in some Jewish mythology. While there are several versions in the Book of Enoch and the Book of the Giants, the story is essentially that Azazel was the name of one of the fallen angels who sinned in Genesis chapter 6. As a curse on his sin, Azazel was forced to take the form of a goat-like demon. This legend is not

supported by the Bible and is contrary with what the Bible says about Azazel or the scapegoat.
The first goat is offered and it atoned for Israel's sinfulness. The second goat or Azazel is Israel's transgressions in relation to the law and their sins in relation to God. v. 16 That live goat is brought to Aaron, and he placed his hands upon its head, to symbolically transfer all the people's unrighteousness on his head. To God the first goat (Christ) is alive today and likewise the second goat (the Church) is alive today. We (the second goat or Azazel) owe our lives to the first Goat (Christ). The second goat is not released in the desert to die, but rather to live as we too live in the desert. We have no privileges in our society as we exchanged the old for the new. We live in the desert. Paul pictures our position in our world as people who are placed outside the confines of the camp to live in the desert. We sense this world is not ours, for we have received a new life in exchange for the old. Christ is despised by the world today, and He is not reckoned as the King of the world. 'Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come.' Heb. 13:12–14 To God we are in the desert or in Azal. We are outside Jerusalem and live far away, at the utmost corners of the earth. Going 'out of the camp' is frequently mentioned in Scripture. Similarly Abraham was told to leave his country and to go outside, to Canaan, to a place directed by God. Once Moses placed the entire tabernacle 'without the camp' Ex. 33:7 and what ought to have been the hub of Israel was then placed outside. The words 'without the camp' are quoted 20 times in the Books of Moses. We can understand this, since the Church is outside the camp, yet we are known as the temple of God. Many offerings were made outside the camp, and later we will detail them. Whenever the people were cleansed from their leprosy it happened without the camp. Lev. 14 We can also study the offering of the Red Heifer and the people who were cleansed by it 'outside the camp'. Num. 19We as part of Christ's body can be pictured as both the 1st and the 2nd goat. We are part of the first goat that died, but yet we are alive as the 2nd goat in the desert. We are seated with Christ in Heaven. Eph. 2:5 The life of the 1st goat entered the inner Sanctuary. The 2nd goat reflects our life on earth. Christ is the High Priest and He drove the goat into the desert. Many times Paul reiterated this, and similarly Israel's history in the desert. We live due to the manna (bread) in the desert. Throughout Paul's life God did provide for him in the desert. Paul lived in the desert when God revealed to him the truths concerning our dispensation. We find the word 'Arabia' twice in the New Testament. Gal. 1 & 4The translators of the Greek Septuagint understood the Hebrew word 'Azal' as 'the one to be sent away'. In this chapter we can assume that Azazel implies 'to send someone away into the desert'. At a critical moment in Israel's history Israel will face a thundering army flattening every hurdle. On the 'day of the Lord' the Mount of Olives will split in two, allowing the believers amongst the Israelites to flee Jerusalem. They will then be led into the desert to Azal, to later meet the Lord on the Great

Day of Atonement. Azal will not be found on any map, as it is an obscure name. At Azal or Petra they will understand who entered for them into the inner Sanctuary, and at Petra He will make Himself known to Israel. Yes our Lord will stand on the Mount of Olives, and the mountain will split in two, forming a valley.
That valley will be an escape route and He will have mercy on those who call on His
Name. Joel 2:32 What was previously thought impossible will be possible. East of Jerusalem there used to be a steep and a deep valley, where the river Kidron used to flow. On the other side of the valley we find the Mount of Olives. Amid the turmoil of the 'day of the Lord' the believing Israelites will be able to flee Jerusalem in an easterly direction. The people will flee through the Valley to Azal. That valley will be a safe escape route on the eastern fringes of Jerusalem. We will never find the place Azal on a map, but they will be told to flee to a reserved place in the desert, the place God set aside for Israel. Rev. 12:6 Both the city Jerusalem and the armies that fought Israel will capitulate.
The unknown place or Azal in the desert is indeed given a name.
'I have heard all about you, LORD. I am filled with awe by your amazing works. In this time of our deep need, help us again as you did in years gone by. And in your anger, remember your mercy. God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.' Hab. 3:2,3In the 'midst of the years' probably refers to the middle of Daniel's 70th week, or when the statue will be erected in Jerusalem. Once the great tribulation commences for Israel, there will be a place of safety for His remnant.
The following verse says that God will come from Teman, the holy mountain Paran. From that place the Messiah will make His appearance. Literally translated, Teman means the south. It is south of Palestine in the mountains of Petra.
Paran is the area around Petra.
Habakkuk mentions the desert of Paran, as well as the mountains of Paran. The eastern fringes of Paran is indeed mountainous. According to the Hebrew language it can also be literally translated as 'a place legendary by its many caves'. Within that remote mountainous area we do find the famous caves at Petra.
The mountain of Hor (which means mountain in the Hebrew language) lies southwest of Petra and is located in Paran. It is the highest mountain peak in the region of Petra. That is the well-known place where Aaron died, and his son Eleazar became the high priest. Eleazar, the second High Priest, is a symbol of Christ (the Firstborn) who will fight for Israel in that remote mountainous area of Petra.
From Paran the 12 men were sent to spy on the land of Canaan. Num. 13
Selah is the original Hebrew word and no one dared to translate it. Selah is the famous former capital city of Edom. After the Greeks (Nabataeans) conquered it they gave it a Greek name, namely Selah, which can be translated as Petra.

The word Selah appears 71 times in the Psalms and that has a paramount prophetic significance. When studying that word carefully in the Psalms we will discover that it is not merely a pause in the music! The names Teman, Paran, Hor and Selah do not contradict each other, as they all confer the same region. Hidden in the Book of Psalms we find many prophetic comments, and each time when Selah is mentioned we need to think of Israel in the desert!

Who is that coming from Edom, from Bozrah, with his garments stained crimson? Who is that, robed in splendour, striding forward in the greatness of his strength? 'It is I, speaking in righteousness, mighty to save.' Isa. 63:1The mighty One is Christ coming from Bozrah. He is the Messiah who will conquer the world from Edom. Petra will be renowned that used to be the former capital city of the Edomites. From that place Israel will follow the kingly highway to rebuild the previously ruined Jerusalem.

According to the Bible Bozrah is an important city belonging to the Edomites, despite its location is not clear. As the name suggests it is located on a rock. The rock is 'Umm el Biyara' and that is a well-known beacon in the region of Petra. When we enter the valley via the Siq we will enter a canyon carved by water and in total it stretches 1¼ miles. We can see the high mountain to the left. The mountainous slopes are steep, and the only possible route to enter Petra is from the western side. When the Nabataeans conquered the place they decided not to dwell on top of the mountain at Bozrah, but rather preferred Petra which lies much lower. Throughout the Greek empire the mountains around Selah was called Petra, and since the 7th century little is known about Petra. The name Bozrah can also be translated as 'a fort' or 'a sheepfold'. Petra is an enormous fort or a natural fold, cleaved from the mountains. The Siq is a very mountainous area with cliffs up to 200 metres high. That is the safe place where the Shepherd will safeguard His remnant.

'I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.' Micah 2:12,13

The Bozrah can be translated 'as the flock in the midst of their fold'. That will be actual for Israel once the Lord do sustain His believing remnant, like many sheep in a fold. The remnant of Israel will be gathered. It will occur during the first 3½ years of Daniel's 70th week, and again at the end of the great tribulation after Christ's return at the Mount of Olives. There the people of Israel will assemble and inspect the Lord's wounds. Zech. 12:10 At that place the 144,000 people will be sealed, and they will evangelise the world. According to verse 13 the forerunner (breaker) who will walk ahead of them and he is none other than Christ Himself. They will escape through the well-known Siq. It awaits fulfilment and we can easily compare Micah 2 with Ezekiel 37. 'Therefore prophesy and say unto them,

Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.' Petra is littered with many caves, and they used to be graves. The Israelites will hide in them and metaphorically they will resurrect from them as a nation, to enter Israel! Ezek. 37:12David was told to visit Jonathan and he had to hide near the stone Ezel. Jonathan will shoot three arrows and send a boy, saying 'Go, find the arrows'. If he says to the boy, the arrows are on this side of you then come as there is peace. If he tells the boy, the arrows are beyond you then flee. 1 Sam. 20:19–23 The stone has to do with the flight of David to the desert past En-Gedi. They need to flee to Ezel and we do know where its location is.
One of the most important earthquakes in the Bible occurred during the days of Uzziah, King of Judah around 760 BC. The call of the prophet Amos to the prophetic ministry is dated from this event: 'The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.' Amos 1:1We can argue the 2 years before the earthquake could infer the 2000 years after the Lord's resurrection. 2000 years later there will be a similar earthquake but then the Mount of Olives will split in two. Presently there is a massive rift or weakness below Israel and the weakness extends all the way through the rift valley to South Africa. The earthquake in the time of King Uzziah was devastating because it was rumoured by the people of Israel for centuries to come, or 200 years later by the prophet Zechariah.
'Then the LORD my God will come with all his holy ones with him.' The holy ones is the Church and they will accompany Him for all eternity. They are the 'donkey' He will sit upon when He visits Israel.

Zechariah 14:6–7
And it shall come to pass in that day, that the light shall not be clear, nor dark: 7 but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

That day is totally unique and different from all the others. It will be difficult to explain if we believe in the solar system as explained by science today, but easy if we do appreciate the picture God has in mind. It is difficult to prove either, but I believe we live in a hollow world as explained in my book about Genesis. My argument is on the day of the Lord light will not be bent to fool our world, but then we will look straight into heaven seeing the throne of God. The sun will shine day and the earth will be like the North Pole in summer. The unbelievers will see His glory and glimpse right into heaven.
They cannot tolerate the brilliance of His glory, and they will ask for the rocks to fall on them—hiding them from the One sitting on the throne. Rev. 6:12–17 Then it is the day of the Lord accompanying a great earthquake. The sky will be rolled up like a scroll. How do we explain this? The skyline of the earth will be lifted to reveal the invisible as they really

are. The heavens will recede as then we can notice the inward curvature of the earth.
That day is unique and it will be neither day nor dark, and in the evening it will become dark. It is cloudy but the sun will not go down. The sun will follow a visible spherical route as in the North Pole during summer. It will be brief, and for how long I do not know. Zechariah says on that day it should have been evening and the sun should have set in the horizon, but it did not. It was light. There were many clouds at Jerusalem, but no total darkness.

Zechariah 14:8–9
And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

There will be a fountain and the living waters is the Spirit of Christ or the new covenant. It will flow forever. It is the Spirit of Zechariah 12:10 and its living; It will flow to all the ends of the earth, to every person who accepts Him. The Scripture says it will also be literal as some will flow towards the Mediterranean Sea and the other towards the Dead Sea. Ezekiel 47 and Revelation 22 do also speak of this river and if it is literal true during the Millennium is difficult to forecast, but it will during the new creation. It will flow forever winter and summer. It is living and not dependent on the seasons.
Zechariah 14:10
All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.
If it will literally happen is difficult to ascertain, but I believe the mountain here do picture the people who will exalt themselves above God. I will refer to Isaiah 40 that speaks of the events after the day of the Lord. ‘Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD’s hand double for all her sins. A voice of one calling: In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the LORD will be revealed, and all people will see it together.’ 40:1–5
It is the time when Israel will relocate Jerusalem and then the voice calling in the wilderness is not the voice of John the Baptist but of Israel calling on the Lord. Then every valley that is raised or every kingdom that is raised will be levelled to the ground, and only Christ or Jerusalem will be raised. All flesh will be the same incapable of exalting themselves, as everything is reliant on God’s grace, and they will witness that the Lord has spoken it.

That which is bent will be straightened and it may also imply the ‘light’ that is bent and deflected by Satan.
The land maybe flattened but I doubt if it is a literal fulfilment. It has a spiritual fulfilment. Geba and Rimmon is difficult to define as both of them are hills. The porch of Ephraim is also unknown and our knowledge of geography will not help us to locate them. Every hill will be levelled but Jerusalem will still be at its place. It is difficult to define the exact geography of Israel after the day of the Lord and the earthquake.

Zechariah 14:11 – 13
And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. [12] And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. [13] And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold everyone on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Under the umbrella of the new covenant, complete Israel can enjoy the land that will be guaranteed to all of them, and they will never again experience another captivity or be driven from the land. They had a disastrous past and it’s all forgotten. Jerusalem will be inhabited safely and it’s lasting, a Jerusalem after Daniel’s 70th week. It pictures a Jerusalem that is rebuilt. Then it does not define a Jerusalem as in the Millennium, but one during the latter 33 years of the great tribulation. These verses are clear that the heathen nations surrounding them are still hostile towards Israel. It is not the Jerusalem in the heavens, but the Jerusalem of Psalm 122.
‘I rejoiced with those who said to me, “Let us go to the house of the LORD.” Our feet are standing in your gates, Jerusalem. Jerusalem is built like a city that is closely compacted together. That is where the tribes go up, the tribes of the LORD, to praise the name of the LORD according to the statute given to Israel. There stand the thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem: “May those who love you be secure. May there be peace within your walls and security within your citadels.”’ Ps. 122
This is a well-known Psalm especially the saying—pray for the peace of Jerusalem. It commences saying the tribes will go to Jerusalem to attend its yearly festivals as in Zechariah 14:16. They need to attend the feast of trumpets. This Psalm is prophetic when the Son of David will rule from Jerusalem, and the countries of the world will need to adhere to His rules, as the thrones of judgement will steer the world.
We need to pray for the peace of Jerusalem, a Jerusalem after the 70th week of Daniel. If there are enemies then it is for the duration of the 33 years leading to the Millennium. This Psalm is not written with the Millennium in the backdrop, as then there will be real peace. Throughout

the 33 years, Babylon will be steered by Satan and his greatest ambition will be to put an end to Christ's kingdom at Jerusalem. He will not succeed as at Armageddon he will be defeated, and after the Millennium again the second time, as detailed in Ezekiel 38.
This Psalm is not appropriate for the Jerusalem of today and Jeremiah was once asked to pray for Jerusalem, but he refused as it was allotted to judgement. Today the tribes do not go up to Jerusalem to show obedience but once the new covenant is settled in the newly built Jerusalem, then the nations will submit themselves to God and yearly confirm their obedience.
At Jerusalem will stand the thrones for judgment, as from Israel the entire world will be ruled. It is in plural as Christ with the Church will rule Jerusalem and the nations of the world will be ruled by natural reborn Israel. This Jerusalem will stand safely even if it is threatened by the many enemies throughout the 33-year period.
Then follows a gruesome account of what will happen to those who refuse to be obedient. The Lord will smite all the people who dare to battle against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. In the Book of Revelation do speak of the judgement of the unbelieving people and they will have fatal sores and boils. In those days Babylon will oppose Jerusalem but Jerusalem will prove to be impenetrable.
There were many laws in the Old Testament that were never practised but they will be enforced on all the countries of the world and each of the countries' law books will be torn to bits. New rules will surface and it will be enforced.
The Book of Revelation is clearly written to articulate the many judgements during the great tribulation. Don't be fooled as after the day of the Lord the tribulation will continue for another 33 years, which embraces the 7 trumpets and vials. Most of the Book of Revelation deals with that time.
The people will be panic-stricken and there will be a vast uproar amongst them; and they shall fight each other in their confusion. There will be great divisions amongst the people and there will be many wars. If we keep wild birds in an aviary they will soon kill each other due to panic. Similar with the unbelieving human race.
Psalm 2 says the kings of the earth or its rulers do counsel against the LORD and against his Anointed, saying, 'Let us burst their bonds apart and cast away their cords from us.' Jerusalem that is rebuilt after the day of the Lord will be their greatest treasure but they will falter. Satan will spur the nations to war against the kingdom of Christ but He who sits in the heavens will laugh; the Lord holds them in derision.
During the great tribulation many nations will yield themselves to the rule of Christ and others will refuse and therefore the division. But gradually the countries of the world will choose Christ and the last will be the battle at Armageddon. Babylon will be the last nation to succumb to Christ's kingdom.

Zechariah 14:14–19
Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected—great quantities of gold and silver and clothing. 15 A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps. 16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles. 17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. 18 If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles. 19 This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Festival of Tabernacles.

Judah will fight Jerusalem and it could also mean Judah will be at Jerusalem and they will war. They will be like Nehemiah having the sword in the one hand and fighting with the other hand. They will fight but they will always triumph. The riches of the world will end in the hands of Israel, and there will be a great bounty. The animals as the cattle will die as all the unbelieving people. Nothing can be likened to this destruction or aftermath, and poisonous gas could be used as lately by the Syrians, or even sulphur gas escaping from the earth's crust.
We did mention the remnant from Israel but there will also be a remnant from the heathen nations. All the nations of the world will be judged as Israel and from heathen nations there will also be a remnant. Yearly during the Millennium they will need to go to Jerusalem to show reverence to Christ. Afterwards they will need to return to their own land but then they are ruled by Jerusalem.
Not all the heathen people will need to go to Jerusalem, but a delegation from them. There will be the yearly feast of the tabernacles. That is the last feast in the month Tishri and it mainly concerns the Gentiles. It is an extension of the great Day of Atonement that commences after Israel did subject themselves to Christ's Kingdom. The 70 nations who are scattered across the world will return to their own homeland. In the Old Testament there are many laws, and many of them have never been practised before. Those laws will be realistic during the Millennium and possibly later too, in the new creation.
Then God's plan for this world will be realised. It is not a novel idea that Christ uses the old creation to accomplish His plans. During the Millennium God will use the old creation to finally stamp His authority.
The feast of tabernacles deals with Christ's revealed Kingdom, and it commenced with Israel accepting their Messiah. This feast will be prominent until the world will eventually enter the new creation.
The feast of the tabernacles originates from the Hebrew word 'sukkot' (St. no. 5521) that again stems from the word 'suk' meaning 'booths' or 'shelter'.

Following Israel's history in the Old Testament we notice that they celebrated this feast three times:
The inauguration of King Solomon's temple,
During Ezra's and Nehemiah's lifetime.
King Solomon's kingdom symbolises the Millennium on earth, and Ezra and Nehemiah lived when Israel returned from the Babylonian exile.
In future when Israel do return from exile, the Millennium will commence, and then this feast will be celebrated yearly. The jubilee years Lev. 25 and 27 as known in the Old Testament has never been practised before, though it will be celebrated during the Millennium, because God will never make laws concerning the Sabbath or the jubilee years to be never obeyed. Those laws beg fulfilment, sometimes in the near future. It also suggests that nobody can hoard properties as they do today, and no rent will be collected. Then an ideal social environment exists.
During the Millennium when Israel do celebrate the feast of tabernacles, they and all the other nations of the world will yearn for the 8th day. After the 'last day' when God will judge the world, then they will enter the new creation (8th day). According to 2 Peter 3 the old world (the world of seven) will be replaced by a new earth. At last it will be part of the 8th day. The true significance of the feast hinges on the 8th day. The seventh day is the Sabbath and it reflects the Millennium. On the last day our world of sevens will finally end at the great white throne.
Then the world will be replaced by a total new creation. The feast of the tabernacle or of booths is brief comparing the Millennium to all eternity, and time-wise it is like a drop in a bucket. After the 'last day' the world will enter the total new unspoilt creation, and the 8th day do picture this.
Certainly during the new creation the people will not be yoked by the law but by the new covenant. If the people refuse they will be punished as a nation and there will be no rain. The nations in the Millennium will live in the land as allotted to them as during the time in the Book of Genesis, and the different nations will be kept apart to avoid any possible conflict. All the nations of the world will return to their own land as Israel.
If a nation refuses to go to Israel for the feast, then it spells trouble. If for instance the family of Egypt did go to Jerusalem, they will experience a drought and will be burdened by the plague. What sort of plague it is, I do not know. In the Old Testament there is a prophecy saying that the Nile will be dried out, and it could be during the Millennium.
Egypt will become a desolate wasteland. Then they will know that I am the LORD. Because you said, "The Nile is mine; I made it," therefore I am against you and against your streams, and I will make the land of Egypt a ruin and a desolate waste from Migdol to Aswan, as far as the border of Cush. The foot of neither man nor beast will pass through it; no one will live there for forty years. I will make the land of Egypt desolate among devastated lands, and her cities will lie desolate forty years among ruined cities. Ezek. 29:9–12

Zechariah 14:20–21
In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The concept is the house is the temple and what the temple is for Israel, Israel will be for the heathen nations. The bowls and implements in the tabernacle and the temple were holy, so all of Israel will be reckoned holy to all the nations of the world. Israel will be a priestly nation to the world. As the Levites used to live amongst the twelve tribes of Israel, similarly all of Israel will live amongst the heathen nations to fulfil their priestly duty. It will happen during the 33 years when the 144,000 people do evangelise the world and also during the Millennium.
Everything coming from Israel will be holy and it will be maintained in the Millennium and possibly also after the 'last day' in the new creation.
And on that day there will be no Canaanite in the house of the LORD Almighty. It is difficult to say if a Canaanite did service in the temple and it is impossible to say. The Canaanites belonged to another country as the land Canaan is destined for Israel. They need to emigrate as they are driven out. The nations that used to live in the land Canaan will relocate to live somewhere else. It is important to remember that during the Millennium Israel will be a nation having both kings and high priests. The water is the Spirit and if people don't believe in the 'Spirit' there will be no water for them, turning their land into a desert. The living waters or 'the Word' will be given to the believing nations of the world.